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POETRY.

For the Churchman.

WATCHWORDS.

A HYMN FOR MEN.

I.

We are living, we are dwelling
  In a grand and awful time;
In an age, on ages telling,
  To be living—is sublime.

II.

Hark! the waking up of nations,
  Gog and Magog, to the fray;
Hark! what soundeth is creation's
  Groaning for its latter day.

III.

Will ye play then! will ye dally,
  With your music, with your wine?
Up! it is Jehovah's rally!
  God's own arm hath need of thine.

IV.

Hark, the onset! will ye fold your
  Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier!
  Worlds are charging to the shock.

V.

Worlds are charging—Heaven beholding;
  Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
  On—right onward, for the right!

VI.

What! still hug thy dreamy slumbers?
  'Tis no time for idling play:
Wreaths, and dance, and poet-numbers,
  Flout them! we must work to-day!

VII.

Fear not; spurn the worldling's laughter;
  Thine ambition—trample thou!
Thou shalt find a long Hereafter,
  To be more than tempts thee now.

VIII.

On! let all the soul within you,
  For the truth's sake, go abroad!
Strike! let every nerve and sinew
  Tell on ages—tell for God!

IX.

Magog leadeth many a vassal;
  Christ his few—his little ones;
But about our leaguered castle,
  Rear and Vanguard are his sons!

X.

Sealed to blush, to waver never;
  Crossed, baptized, and born agen,
Sworn to be Chris[illegible] soldiers ever,
  Oh, for Chris[illegible] least, be men!

A. C. C.

From the British Critic for January, 1841.

A REVIEW OF THE WORKS OF WILLIAM ELLERY CHANNING, D. D.

(Concluded.)

In the course of these extracts the reader will possibly have detected already some illustrations of that well-known rule of action, so simple and certain of success, in which, accordingly, care is taken that all children should be well instructed before their spirits can be broken by the discouragements too often experienced on the commencement of actual endeavor. We mean that safe and easy receipt for catching a bird by putting salt on its tail. Perhaps Dr. Channing too early emerged from the child to the philosopher ever to have received this advice, or to have profited by it, and ascertained the result. Perhaps his ambitious and enterprising turn of mind induced him to make the trial with greater perseverance than the usual race of infant mortals; and he has not even yet acquiesced in failure. However that may be, we never yet found in any author so very many and so ingenious varieties of the rule under consideration. For example, in a note to The Abolitionists (p. 189:)

"I cannot conceive of a greater good to a city, than the establishment of a newspaper by men of superior ability and moral independence, who should judge all parties and public measures by the standard of the Christian law; who should uncompromisingly speak the truth, and adhere to the Right; who should make it their steady aim to form a just and lofty public sentiment; and who should at the same time give to upright and honorable men an opportunity of making known their opinions on matters of present interest, however opposed to the opinions and passions of the day."

The remainder of the plan is, that "the community" should encourage "the most gifted and virtuous men" to edit newspapers "by liberally recompensing their labor," and allowing them to say what they please. Again, in his Temperance Address:

"To rescue men, we must act on them inwardly or outwardly. *We must either give them strength within* to withstand the temptations of intemperance, or we must remove these temptations without. Both modes of influence are useful, but *the first incalculably the most important*. The great means, then, of repressing intemperance in those portions of society which are most exposed to it, is *to communicate to them, or awaken in them, moral strength*," &c.

Again, after complaining that "Christians have made the earth to reek with blood, and to resound with denunciation," he proposes the following easy specific for universal peace:

"*Once let* Christians of every nation be brought to espouse the cause of peace with one heart and one voice, and their labor will not be in vain in the Lord. Human affairs will rapidly assume a new and milder aspect. The predicted ages of peace will dawn on the world. Public opinion will be purified. The false lustre of the hero will grow dim. A nobler order of character will be admired and diffused. The kingdom of the world will gradually become the kingdom of God, and of his Christ."—p. 307.

Again, after a splendid declamation in honor of abstract truth, addressed to the working classes, with an exhortation to its pursuit, and an elaborate review of all the counter-tendencies in mind, soul, and body, he concludes with showing how easily after all these difficulties may be entirely got over:

"*Let the love of truth*, of which I have spoken, be awakened, and obstacles in the way to it will whet, not discourage, the mind, and inspire a new delight into its acquisition."—p. 272.

And further on:

"What we want is, a race of teachers acquainted with the philosophy of the human mind, gifted men and women, who shall respect human nature in the child, and strive to touch and gently bring out his best powers and sympathies; and who shall devote themselves to this as the great end of life."—p. 287.

It is in fact impossible to say what may be done if we once obtain a sufficiency of means. Easy is the road to virtue when we once love it above all things. Make half the world perfectly wise and good, and it is likely enough the rest will follow. What wonders indeed will not these magical words, "once let," achieve? They are the very "open sesama" of moral enterprise. "Once give me something to rest my lever upon, and I will move the world." Once give me a weight always falling, a pendulum always wagging, a wheel always revolving, a pressure always acting yet always full, and I will construct a machine for perpetual motion. Are there such things as larks or cock-sparrows in the fields about Boston? If there are, will some good woman just let Dr. Channing take a pinch of salt between his fore-finger and thumb out of her salt-box. Then, holding the salt tight, for its virtues are precious, let him sally forth the first fine morning, without his great coat, and perhaps it would be advisable, in his shirt-sleeves, as he may possibly find it warm work. *Once let* him put just one or two of these wonder-working grains on the tail of any bird whatever, so that he is quite sure he puts the salt exactly on the tail, and that it stays there, he will find all the rest very easy. In return for the produce of his first day's sport, we will undertake to secure for him and his heirs after him for ever, notwithstanding his people's jealousy of monopolies and hereditary rights, the exclusive privilege of catching birds by putting salt on their tails.

The theorist betrays himself more by his estimate of ways and means, than by his belief of the result. The latter may be an article of mere faith, grounded on considerations which it is not to be expected that he who holds them should be always able to demonstrate or impart to others. Thus, if a man *believed* from certain abstract or religious reasons, that the physical distinctions of the negro will be obliterated before the end of the world; or that before that day all the ocean will be turned into one fertile thickly peopled continent; or that the Jews will be restored to their ancient land and there will re-establish the Mosaic law; we might consider him fanciful, crotchetty, visionary, or not very sound-minded; yet we should not conclude that he was devoid of practical wisdom, that is, a mere theorist. But if he not only believed the result, but ventured to prove its probability or its possibility by an exaggerated account of certain natural and moral causes, we should at once compare his estimate by ours, and confidently pronounce him a theoretical, that is, an unpractical man. Thus if he believed that the curse of Ham could be reversed, *because he thought* that Windsor soap sufficiently applied three times a day would do it in a few generations; or that the ocean would become land eventually *through* the continual deposit at the mouth of rivers; or that the Jews would be restored *because* some ladies at Clapham were going to have a bazaar for the purpose; we should consider that he had stept out of the sacred ground of incommunicable inward convictions, and had come within the range of our reason and experience. We should therefore proceed without hesitation to make free with his arguments, and convict him of ignorance and folly.

Now it is part of Dr. Channing's creed that this present world will become, if not perfectly happy and wise and good, yet infinitely more so than it has ever been yet. This he holds as a *doctrine*, and it is pleasant to find that he does really and zealously hold any doctrine at all. That in his particular case the doctrine is connected with his unpracticalness of judgment we do not doubt; but it cannot be considered a direct proof of such a mental infirmity. It might possibly be the tradition of his fathers, the fashion of his circle, the prejudice of his youth, the burden of his dreams night and day; just as an ancient Greek or Roman might have believed in the reality of the Fortunate Islands, the reign of Saturn, or the Trojan war. If this were the case, we should be almost tempted to say, "*Believe* this, Dr. Channing, but don't try to *prove* it.—May you believe it all the more, because it is humanly impossible."

But Dr. Channing unhappily proclaims not only his faith in this result, but also his judgment as to the means by which it is to be brought about. He gives us his own plans for effecting his moral Millenium. That his schemes for the amelioration of man, as well as those of any other projector, are based on truth, is not denied. No man, out of an asylum, ever was so insane as to expect consequences from causes which had no manner or degree of relation to them. But Dr. Channing's madness is that he expects, for the future, transcendent, incalculable, results from causes, whose past and present operation is perfectly *known*, limited, and admitting of calculation. We *know* and can pretty nearly estimate, the actual, and therefore the probable, operation of moral as well as of physical causes. E. g., we know what *can* be done, and also what *cannot* be done, by wind, by the solar heat, by the use of water in diet, by the use of gamboge in medicine, and of counter irritation in surgery. In like manner we know what can be done, and what cannot be done, by seclusion from society, by the principles of association, by literary amusements, by the force of eloquence, by the feeling of responsibility arising from rank or office, or by the power of a perfect example. The testimony of ages agrees in assigning to these causes certain results; and it assigns those results in a certain kind and degree. If, then, a man should expect that a hurricane could bare the bed of the Atlantic and leave it clear for a railway between the Geneva of the new world and the sister citadel of Unitarianism on the banks of our Mersey; or that the sun could, without a miracle, set the world on fire; or that water alone, in sufficient quantities, could, as we have known a fevered maniac say and try to verify, sustain life, and that for ever; or that a compound of a few purgative drugs could, as we have heard a fellow of a college express his firm belief, eradicate disease and pain, forefend even slow decay, and secure us everlasting continuance in these our present bodies, we should regard the man with pity and perhaps apprehension. So also, we hold, that if any person come to the full use of his faculties should expect from some of the moral remedies and sanatives above mentioned, that they can and will utterly extinguish vice, and perfect human nature, we may justifiably set down such a one as deficient or maimed in his intellect, blind to facts, as setting himself in one scale of the balance with all the human race in the other; as dangerous to himself, and only wanting the power to be dangerous to the world. Such a man we believe to be Dr. Channing.

By way of trying the experiment on a base material, let us look to the means by which he proposes to obliterate from the practice and recollections of men the vice of drunkenness;—to make the very outward ways and means thereof an *ars perdita*, an antiquarian curiosity. The Romanists in Ireland have just achieved a temporary, we would fain hope a lasting triumph over this dragon, by these well-known ancient but equivocal instruments—a crusade, a revival, and, shall we add, a charm. But our readers will, of course, not expect to find these weapons in Dr. Channing's armory. What then are *his* sovereign devices, not to *diminish*, not to stay for a time, not to drive from the face of day into the secret haunts of vice, not to render rare and inobtrusive,—but utterly to *annihilate*, intemperance? They are as follows: and as the reader peruses them, we will beg him to reflect how far they are likely to thrust strong drink out of the market without the aid of other means and ways of which Unitarianism does not dream. Equalization of ranks:—Lightening the toils of the laboring classes and diminishing their hours of labor:—"Innocent pleasures; I mean, such as excite moderately:"—"Spreading the accomplishment of music:"—Dancing and gracefulness; ("and why should not gracefulness be spread through the whole community?")—The theatre:—Recitation—especially of the drama:—*Physical* vigor:—Cheerfulness:—Botany and the fine arts;—besides a number of other suggestions for solving this question, most of which contain the inveterate practical fallacy of theorists, *difficile per difficilius*.

Now if these expedients were put forth with the modesty of old-fashioned moralists; with a hint or two of the possibility of failure, the need of caution, and the worse than nugatory influence of all such secular means without religious principle and religious practices too; with an admission that unless judiciously supplied and watchfully controlled they might *increase* the evil; nay, in many cases, in spite of every care, will certainly do so; and with something like rules and precedents for their safe application, *we*, for our part, would not quarrel with them, for there is a bottom of sense and truth in every one.

We will however beg to leave Dr. Channing in the hands of an old English disciplinarian, and get the latter to test the Doctor's plans by his own experience. We admit that he will give the dark side of the question; but a moralist must take the dark side of the question as well as the bright into account:—at least he who does not, is like a sailor who chooses to forget that there have been and still are such things as foul winds, hidden rocks, and shipwrecks. Moreover, the best results may of themselves corrupt into the worst.

Dr. Channing.—Sir, I am shocked to observe so much "voluntary extinction of reason," or drunkenness, as it is called, going on in your country. Its causes are deeper than you imagine, but I think I can put you in the way of stopping it entirely.

Englishman.—I always thought the causes were simple enough; for to say the truth, I've a little temptation that way myself. But what causes are there besides what most of us feel?

Dr. Channing.—Many, Sir, not obnoxious to vulgar observation. Youth is a cause, for it is prone to convivial pleasure; so is old age, for it is feeble in mind and body. Idleness and much occupation are both of them causes; the one leaves the mind open to temptation, the other exhausts its strength of resistance. Grossness of mind naturally wallows in sensuality; genius hurries men to ruin by a feverish thirst of high wrought delirious gratification. Men of education in general are——

Englishman.—My dear sir, all this is no information. Perhaps your remedies will be——

Dr. Channing.—Break down the barriers between high and low. Teach the laborer self-respect,—that he is something great, and therefore must not make a beast of himself. Your odious distinction of ranks smothers the example of the rich, and the ambition of the poor.

Englishman.—There are a few of the lower orders even amongst *us*, who respect themselves, and put up to their betters: nay, there are clubs that meet every evening in our towns for the express purpose of keeping up this dignified feeling. But I never heard that they were particularly averse to strong drink. You've no "bigotry of caste" in America. How do *you* get on?

Dr. Channing.—Why, Sir, I confess, the Union exhibits a very handsome amount of tippling. It is not for the want of good example. "There is indeed much virtue, much spirituality, in the prosperous class, but it is generally unseen." "It is the sensuality, the earthliness of those who give a tone to public sentiment, which is chargeable with the vast amount of intemperance in the poor."

Englishman.—Well, Sir, I am anxious to hear your remedy for all this.

Dr. Channing.—Nothing can be done in the present wretched state of society. "It is idle to think that while the laboring and poor remain the same in other respects, they can be cured of intemperance. We must strive to elevate them as rational and moral beings, to unfold their highest nature." Give them more time. "It is melancholy to witness the degradation of multitudes to the condition of beasts of burden." Let them leave their work an hour or two earlier, and allow them one day in the week "for intellectual, moral, and social culture."

Englishman.—My good Doctor! Have you tried this experiment yourself? It is my sad experience that spare hours and days are the ruin of morality. What a scene to be sure would be our streets and villages if work-people were all let loose at four o'clock every day, and given their wages on Saturday morning with the whole day at their disposal!

Dr. Channing.—Give them a new impulse, a new power and means to spend their leisure as Christians.

Englishman.—What! will you revive the hours for matins and even-song, and the host of saints' days and holidays of our Catholic forefathers?

Dr. Channing.—None of that, please. "A round of prayers and rites is an attempt to propitiate God by flattery and fawning." How can it "give strength, dignity, and freedom to the mind?" Besides, I fear that at least in the present state of society, if the only alternatives are to be psalm singing and drinking, the latter will carry the day. Men are not cherubs.

Englishman.—Very true; though let me remind you that Scripture seems to point out some such outlet for our cheerful tendencies: "Is any merry, let him sing psalms." And take care that while you are planning how to beguile into *innocence* the grosser sort of our species, you do not swamp those in whom there is some hope of *holiness*. But what else have you to propose?

Dr. Channing.—I am aware that some of my plans will appear to some hardly consistent with the gravity of the subject. "We ought not however to respect the claims of that gravity which prevents a faithful exposition of what may serve and *improve* our fellow-creatures." Supplant unlawful pleasures by innocent ones; such as produce a cheerful, not a boisterous mirth. "Man was born to enjoy, as well as to labor." "You must become a more cheerful people."

Englishman.—I wish we could, with all my heart; but we cannot put on cheerfulness. It is written, "A merry heart maketh a cheerful countenance," but what are your plans for making a merry heart?

Dr. Channing.—Why cannot we have or encourage sports and pastimes of the milder sort, "such as refresh instead of exhausting the system;" "such as we can partake in the presence and society of respectable friends?"

Englishman.—For example?

Dr. Channing.—Dancing,——

Englishman.—For the laboring classes? Do you know any thing of our village hops and public-house balls? Do pray follow your plan into operation. Leaving off work at five o'clock in the dog days, and dancing in heat and dust till ten! What a scheme as a *substitute* for drinking!

Dr. Channing.—I do not mean large promiscuous assemblages in any class. "The time consumed in preparation for a ball, the waste of thought upon it,"——

Englishman.—I beg your pardon, but was it not your express object to occupy the mind?

Dr. Channing.—Not too much. But besides dancing, I would take away from the rich their unjust monopoly in games of all kinds, indoors or out of doors. Have a common hall, and public play ground.

Englishman.—With all my heart. But I am sorry to say skittles, football, cricket, tennis, and even draughts and chess, are in an English laborer's mind inseparably connected with the idea of liquor. I have read of an overpopulous nation that endured a twenty years' famine by substituting games every other day for solid food, but I know no instance of mental or bodily diversions being palmed upon a dry throat instead of its more usual refreshment. Then, Sir, who is to preserve those gayeties from going beyond due bounds—from encroaching on domestic and serious duties?

Dr. Channing.—A people educated in the habit of self-respect will know the respective claims of recreation and duty. They will learn to govern themselves,—the only true government. But I will pass on to music.

Englishman.—Music by all means; but unless it is much calumniated, it is no extinguisher of thirst. I wish you could persuade our village choir that it is so; for they are constantly reminding me, especially at this season of the year, that in "the culture of the organ by which this provision is to be enjoyed," as you have somewhere expressed it, stimulating beverages are absolutely necessary. Is it not said of Handel himself, that he used to retire to his wine cellar, for its genial inspiration, when a bright thought struck him? Music, they say, is *vinum dæmonum*, but it is against all experience that it should stand in stead of small beer to a cotton spinner, or a hedger and ditcher. I hope your next expedient will be rather more point blank against the temptation.

Dr. Channing.—I appeal to futurity for the soundness of my plans. My next is the theatre. "In its present state, I admit, it deserves no encouragement. It is an accumulation of immoral influence. It has nourished intemperance and vice."

Englishman.—Then why propose it as a remedy against them?

Dr. Channing.—"I can conceive of a theatre, which would be the noblest of amusements, and would take high rank among the means of refining the taste and elevating the character of people."

Englishman.—So can I. But while you are conceiving one theatre, and I another, some one else will conceive and execute a third. Where will the mass of the people go to? and how far may we hope that any one of the three will supersede the use of strong drink?

Dr. Channing.—"If the present drama were to fall, a better might spring up in its place." "In the mean time, is there not an amusement, having an affinity with the drama, which might be usefully introduced among us,—I mean recitation?" "A work of genius, recited by a man of fine taste, enthusiasm, and powers of elocution, is a very pure and high gratification." "Shakspeare, worthily recited, would be better understood than on the stage;" not to speak of "the weariness of listening to poor performers." This practice would be an immense "addition to our social and domestic pleasures."

Englishman.—I quite agree with you, yet I see one or two difficulties in the way of your plan as a panacea for intoxication. How many of the poor will read Shakspeare, and how many readers will have the gift which your "poor performers" have not, of recommending their author? Then, Sir, reading and repeating are unhappily very thirsty work. There is also a peculiar thirstiness in poetry. The father of poets drank. Nor have his children down to this day quarrelled with his precedent.

Dr. Channing.—The present state of society, being founded on the principles of selfishness, turns the gifts of genius into the private channels of pride and self-indulgence. These gifts in the hands of men of real wisdom and virtue, would be both purified themselves, and be the purifiers of our species. Let the best and the noblest of a nation, and the ministers of Christianity themselves, mix with all classes, at all seasons, and encourage conversation on literary and scientific topics.

Englishman.—This is coming back to *talk* again; on the principle, I suppose, of "drink like a fish, or talk like a man." But talk, in consequence of certain peculiarities of our constitution, exhausts both the breath and the fluids of the body. There is a universal concurrence of opinion, strongly backed by the sensations of the individual, that talk itself produces a demand for drink. Excuse my mentioning a theatre, i. e., one of the vulgar existent sort; but I remember being present when the unfortunate heroine of the piece had been taking an unusually long part in the conversation. A fellow in the pit, whether judging by his own feelings or by the general belief on the subject, was so impressed with the idea of her exhaustion, that he cried out "Take a glass of sherry to that lady; she's been talking a long time." A very fair trial is made every year of the physical virtues of talking in your senate and in ours. I never heard that it was found equivalent to drink. An eye witness told me that on one well-known parliamentary crisis, when the interests of virtue and happiness were being forwarded at a very brisk rate, the spirit which animated one splendid effort of eloquence, whose fame reached even to your side of the ocean, was supplied by somewhere about three quarts of mulled claret, taken at intervals during the delivery of the harangue. I never heard of a talking club that was not also a drinking one.

Dr. Channing.—I confess that the present state of our physical constitution is too often itself productive of temptation. "There is a puny, half-healthy, half-diseased state of the body, too common among us, which, by producing melancholy and restlessness, and by weakening the energy of the will, is a strong excitement to hurtful stimulants. Many a case of intemperance has had its origin in bodily infirmity." Physical vigor leads to cheerfulness, and cheerfulness to temperance. Let the body be attended to, and made more equal to its exertions. Why should we not have sports, races, and other trials of strength and activity, authorized and regulated by the state? There are abundant elements of health and strength in our systems, which only require to be brought out, and men will find themselves equal to vastly higher, and more sustained exertions both of body and mind.

Englishman.—Excuse me, Sir; I look on weariness and low spirits as part of the actual lot of fallen man, nor do I expect we shall ever see in this world any considerable abatement of these evils. I know that you perfectionists, finding man's physical constitution rather in the way of your schemes, propose to set it right, as well as the state of society, and of the human soul. I see no prospect of bringing men more in subjection to the precepts of the Gospel by invigorating their frames, making their blood flow warmer and quicker, exhilarating their spirits, and giving them a greater consciousness of their powers, and a greater delight in the present world. I know that people of your school, or advancing towards it, are much given that way; that callisthenics, gymnastics, self-defence, and all kinds of bodily exercises, are in high favor in certain quarters, where, a few years ago, and perhaps still now, people shuddered at the mention of a dance, and turned pale at the idea of walking out on a Sunday afternoon. Extraordinary health and strength are not found *here* conducive to self-denial; nor are our village Milos remarkable for their temperance. How is it with *you*?

Dr. Channing.—I admit no argument drawn from the existing state of things. The world has been misgoverned and neglected for ages. The true principles of Christianity are only just now beginning to be known and acted upon.

Englishman.—But, Sir, *you* live in the midst of a new world. You see the dawning of a new era, a more enlightened and doubtless also a more healthy generation. Have your schools discovered how to make men vigorous and self-denying? If I am not mistaken, one of the largest and best endowed colleges in the Union is in the hands of your particular friends.

Dr. Channing.—I admit "that as large a proportion of intemperate men can be found among those who have gone through our colleges, as among an equal number of men who have not enjoyed the same culture."—"The ranks of intemperance are recruited from that class which forms the chief hope of society."

Englishman.—This is small comfort to us. What has been actually done in the way of reformation?

Dr. Channing.—We are founding picture galleries, botanical gardens, museums, and other institutions, "where the gifted of all classes"——

Englishman.—Pardon my impatience. Have they ceased to drink?

Dr. Channing.—Not yet: nor is it to be expected, while society remains as it is. "There is no tendency in our present institutions and habits to bring relief. On the contrary, rich and poor seem to be more and more oppressed with incessant toils, exhausting forethought, anxious struggles and feverish competitions."

Englishman.—You have the *laws* in your own hands; what are you doing in the way of legislation?

Dr. Channing.—"Equal laws and civil liberty have no power to remove the shocking contrast of condition which all civilized communities present. We do not find that civilization has lightened men's toils: as yet it has increased them; and in this effect I see the sign of a deep defect in what we call the progress of society."

Englishman.—Well, Sir; excuse my asking once more, what is to be *done*?

Dr. Channing.—"We want better teachers; and more teachers for *all* classes of society, for *rich* and poor, for children and *adults*. We want that the *resources of the community* should be directed to the procuring of better instructors as its highest concern." "*Some of us* indeed can dispense with all teachers, save the silent book. But to the great majority, the voice of living teachers is an indispensable means of cultivation." "Men of superior gifts and benevolent intentions should devote themselves to this work." "*One* gifted man, with his heart in the work, who should live among the uneducated"——

Englishman.—Very well, Sir; I will not trouble you further. You appear to admit that your new expedients will be quite inoperative, and even dangerous, without the use of old established means, viz., well-chosen authorized teachers, personal influence, and private example. I thank you for *some* of the principles you have propounded, and will suggest one or two in return. As you seem to be fully aware that men are not seraphs, to be always singing hymns, or saints, to be always praying, allow me to add, that they are not children, to rest content with toys and games; they are not school girls, to satisfy their mental cravings with dancing; they are not angels, without hunger and thirst; they are not cherubs, to be absorbed in contemplating the wonders of creation and the attributes of Deity; they are not glorified spirits, to be released from the thorns and thistles of this blighted world, from eating their bread in sorrow and by the sweat of their brow; and, take the sure word both of Scripture and of human experience for it, the more they forget this last awful fact, the more they fancy they have overcome it, or evaded it, or outlived it, the greater mercy will it be if they are recalled to it by the pains, and burdens, and temptations, by the dull monotony, and hollow deceitfulness, and stubborn difficulties of their present being.

COMMUNICATIONS.

For the Churchman.

CHILLINGWORTH.

Rev. and dear sir,

In making a few strictures upon the character of Chillingworth, and the tendency of his works, I would, *in limine*, be understood not to interfere with his fame as an assailant of Popery, or in any degree to impeach his well-earned reputation as a logician. It has for now two hundred years been a conceded and established point, that in the logic of refutation, that which concerns itself more with the demolition of present and palpable error than in the exposition and development of truth, he has no equal, and that his clear and precise continuousness of argument render his works a perfect model of this sort of reasoning. Yet granting, as I do, that he possesses these high and rare merits to the fullest extent, I should conceive that in a theological writer, other qualities also are requisite, and these I do not conceive Chillingworth to possess. I do not conceive that he is the person to whom we are to seek for Church doctrine or for Church principles, and it is the object of this present communication to give some reasons for this conviction, which rests upon my own mind fully and fixedly.

To prepare the way; the very fact that almost all errors in argument are verbal, and that for this reason an expert logician may be able to refute his antagonist, and yet possess no opinion of his own upon the point in question; the maxim also that the contrary of error is not necessarily truth; these two considerations might lead us to surmise that one so professedly a logician might notwithstanding be not necessarily correct in his principles. And surely no one will say that all those who protest against and negative the errors of Rome are, because of this, in the possession of the truth.

This presumption thus springing from the very character of his genius as a refuter and a logician, is further confirmed by the very manifest proofs of moral vacillation and unsteadiness of conviction we find in his personal conduct.

In the year 1629 he became a papist. His credit as a logician and man of genius was at this time fully established. He was so wholly assured of the solidity of the new ground he had taken, which is nothing but the old popish pretension of the infallibility of the Church, that in a letter to Gilbert Sheldon, afterwards archbishop of Canterbury, he does not enter, as other converts usually do, into a detail of the arguments which convinced him, but merely states the grounds in two short propositions, and then comes to the conclusion, that when Sheldon has fully examined these premises, he will assent to them, "and then the conclusion will be, that you will approve and follow the way in which I have had the happiness to enter before you, and should think it infinitely increased if it would please God to draw you after; I rest your assured friend," &c. But our assurance of his thorough conviction is furthermore increased by the fact, in his thus going to Doway, he committed an act of treason; and when we bear in mind how devoted a loyalist he was, we may rest assured that nothing but the fullest and most settled conviction of conscience could have induced him to do as he did. And yet within six months he returned to the Church he had abandoned, so soon could he refute his own surest and most conscientious persuasions.—Again, in a letter to Dr. Sheldon, some two years after his return to the Church, he declares, that "if he subscribes the articles, he subscribes his own damnation." And this was not the vehement declamation of a youth, but the resolution of a man in the thirty-third year of his age, when a man's opinions ought to be formed, and his principles fixed, if they ever be. And then, notwithstanding this strongly expressed assurance, within less than three years he reasons himself out of this also, and signs those very articles. But he was convinced.

Setting aside altogether the worth of the convictions of such a man, we find very little ground for imagining that his conviction implied any change of opinion: for beside that his first letter implied only one scruple or two, we find they increased as he proceeded, so that finally he doubted or disbelieved at least ten of the articles, so that Sheldon admonished him that his conduct would be the ruin of his soul. We find a principle laid down by Sheldon which would certainly authorize any one to belong to the Church and sign her articles of faith, even if he disbelieved half of them: "that they are articles of peace." "The end of these general forms of peace, if capable of any construction, lies against the papists." So that we cannot infer any change because of this signature; setting aside wholly the presumption that arises from his not signing till it was absolutely necessary for his preferment in the Church. And this reasoning is rendered almost certain by the discovery of some of his writings, published in the British Magazine of last May, in which he advocates the admission to Church communion of all men irrespective of doctrine, naming as an example the vilest heretics of the ancient Church. But there is one letter among his correspondence which has been the ground of the most constant reproach. And in this he plainly avows himself a believer in the ancient heresy of Arius. It is written within about two years before his subscription. In it he takes the ground of Perron and Petarius, upon which I shall have something to say in the ensuing part of this article, and arrives at this notable conclusion:

"In a word, whosoever shall fully and impartially consider of this thing, and how on the other side the ancient fathers' weapons against the Arians are in a manner only places of

Scripture, (and these now for the most part rejected as impertinent and unconcluding.) and how in the argument drawn from the authority of the ancient fathers, they are almost always defendants and scarce ever opponents, he shall not choose but confess, or at least be very inclinable to believe the doctrine of Arius, if not a truth, at least no damnable heresy."

Lucius Carey, Lord Falkland, according to Anthony Wood, stated that after his subscription he held the same views, and that he often argued with him and confuted him. A certain writer doubts this; first, on the ground that Falkland could hardly be supposed an equal to Chillingworth in theological dispute; and secondly, that in speaking of Chillingworth, he employed the term Socinian, not Arian. And these doubts as a rebuttal of Falkland's assertion, are not worth one jot, and only show the ignorance of him who advanced them. For, first, Lucius Carey was no rude soldier, no uneducated lordling, but the hope and pride of the whole nation at the time, and one who at Oxford had received the same education with Chillingworth, and was as a scholar and logician as renowned almost as he; and secondly, though an Arian could not be called a Socinian, in the modern sense, yet in that of the time he could. The term Socinian, in our use of it, could not be applied even to Faustus Socinus himself; for he admitted expressly the adorability of CHRIST; and however different the development of their heresies was, both Arius and Socinus started the same point, the denial of the coeternity of the Son with the Father. So that in the strict and original use of the words, Arius might be called a Socinian, and Socinus an Arian.

From this we also see the extent of Chillingworth's original error, and also the amount of the proof from his writings, which will be enough to refute the suspicion. An acknowledgment of the Godhead of our most blessed Saviour will not be enough, nor yet a declaration that we must pay him worship, for both these opinions were held by Socinus and Arius; nothing will refute the imputation but an express declaration that the Son is from eternity, and of one substance with the Father. Such a passage has never been brought forward from his works, and I apprehend never can be; and such a passage only, can clear him from the imputation. That the anti-Nicene fathers were in this sense Arians, it will be remembered, was the ground on which Chillingworth comes to the conclusion that "the doctrine of Arius, if not a truth, is at least no damnable heresy." It was advantageous for the Church of Rome, at the time, that this opinion should prevail; and Petavius and Perron, the eminent Jesuits, were the authors and supporters of this plausible error. Upon their authority Chillingworth took it. That it is untrue, has been fully proved by Bull, in his splendid "Defensio," and by Burton in his testimony of the anti-Nicene fathers. Yet if it were true, and I believe proofs from his writings can be adduced that he held this, or doctrine identical with it, I do not see how he could avoid falling into Arianism; for a papist may throw himself on the present infallibility of the Church, and believe the Nicene creed upon that ground, in spite of his conviction of the Arianism of the fathers, as Perron and Petavius did; or a non-Episcopalian, such as that eminently learned and modest man, Simon Episcopius, who being asked had he read the fathers, answered, "that nothing could induce him to peruse such nonsense"—or words to that effect, may despise all antiquity, and throw himself on the infallibility of his own private judgment; but an Episcopalian such as Chillingworth was, as we see from his demonstration of Episcopacy, could hardly hold that the opinion of the Church for three centuries was Arian, without believing, as a necessary consequence, even of the loosest Church principles, that "Arianism, if not a truth, is at least no damnable heresy."

This, therefore, is still another presumption for the truth of Falkland's statement. But what were Chillingworth's real principles?—The answer to this is in every ecclesiastical history. He was a latitudinarian. And the belief of these divines, for so they may by courtesy be called, was, that few articles of faith are necessary to salvation; a wide latitude of belief was allowed upon all others, and from this they derived their name. How far this acknowledged fact will go to rebut the accusation of heterodoxy, each one may judge for himself; but it is enough to show, independent of this consideration, that the tendency of his faith was not toward strictness of doctrine or of principle.

But then we have high recommendations of his works: Locke, and Gibbon, and Tillotson, and the professors of our Theological Seminary. Tillotson I pass by, as also Locke, for reasons which will afterwards be seen. Edward Gibbon, Esq., I consider no judge of the merits of any theological book. We come, therefore, to Drs. Wilson and Turner. And I believe if their recommendations be examined impartially, they will be found not to involve any of the points here discussed; they are worded with that clear and definite preciseness one would naturally expect from men so high in the Church, and holding a station of such responsibility and importance; and they, as far as I have been able to see, recommend Chillingworth in no other point of view than as an assailant of Popery and a model of clear and precise logic. These, therefore, bear not upon the points in question.

I shall, however, proceed to give others which do so, and fully confirm my views.—And these from great names. I have seen a statement that Clarendon, in his own life, calls the subject of our essay a "perfect skeptic," but as I have not access to the book, I cannot say certainly whether he refers to any one period of his life, or applies it to the whole; that he uses the words, I believe is certain. And the first writer I shall cite is Hallam, the learned and accurate author of many works, which have gained him a steadily increasing and brilliant reputation as an historian and critic.—Speaking of Chillingworth, he says: "It is obvious in this passage, and indeed throughout the volume, that Chillingworth contravenes the prevailing theories of the Anglican Church, full as distinctly as those of the Roman. He escaped, however, unscathed by the censure of that jealous hierarchy; his private friendship with Laud, the lustre of his name, the absence of all sectarian and factious connexions, and still more, perhaps, the gathering of the storm that swept both parties away, may be assigned as the cause of his protection. In latter times his book has obtained a high reputation; he was called the immortal Chillingworth; he was the favorite of all the latitudinarians and the moderate writers, of Tillotson, Locke, and Warburton. Those of opposite tenets, where they happen to have read his book, can do nothing else than condemn its tendency."*

The next writer I shall cite, is S. T. Coleridge, and though I do not admire many things in his writings, yet as an æsthetical critic he has few equals:

"It is now twenty years since I read Chillingworth, but certainly it seemed to me that his main position, that the mere text of the Bible is the sole and exclusive ground of Christian faith and practice, is quite untenable against the Romanists. It entirely destroys the conditions of a Church, of an authority residing in a religious community, and all that holy sense of brotherhood which is so sublime and consolatory to the meditative Christian. Had I been a papist, I should not have wished for a more vanquishable opponent. I certainly believe Chillingworth to have been, in some sense, a Socinian. Lord Falkland, his friend, said so in substance. I do not deny his skill in dialectics. He was more than a match for Ruett, to be sure."†

To sum up all, he was in principle a latitudinarian; in doctrine, he was, about the 34th year of his age, an Arian, or if you please, a Socinian; and there is no proof from anything he wrote that he ever renounced this opinion, and on the contrary, direct evidence backed by every probability that he continued in it. In moral conviction he was unsteady. The tendency of his book is in quite the opposite direction to Church-principle or Church-feeling; and to counterbalance all this, he is a good logician. I would not have intruded so long upon your patience, but that I was well aware the columns of the Churchman would be open to a true statement of facts, and opinions, concerning an author and a book in which we shall seek in vain for the enlivening influence of Church opinion, or for a single grain of Catholic truth.

W. A.

* Introduction to the Literature of Europe. Paris edition, pp. 46, 47.

† Coleridge's Table-talk.

For the Churchman.

ROSLIN CHAPEL.

The wind is now thy organist;—a clank
(We know not whence) ministers for a bell
To mark some change of service. As the swell
Of music reached its height, and even when sank
The notes, in prelude, Roslin! to a blank
Of silence, how it thrilled thy sumptuous roof,
Pillars, and arches,—not in vain time-proof,
Though Christian rites be wanting! From what bank
Came those live herbs? by what hand were they sown
Where dew falls not, where rain-drops seem unknown?
Yet in the temple they a friendly niche
Share with their sculptured fellows, that, green-grown,
Copy their beauty more and more, and preach,
Though mute, of all things blending into one.

Wordsworth.

The wind was sighing a dirge-like melody—a requiem as it were for the dead, so mournful at least did it sound to me; as I stepped over the smoothly-worn stone sill and stood within the fretted aisle of Roslin Chapel:—

"That chapel proud,
Where Roslin's chiefs uncoffin'd lie."

There was not only something impressive, serious and striking, in the sombre habit of the hour, if I may so express myself, that gave an additional interest to the place, but it seemed as if the wind, now indeed the organist, was performing a solemn voluntary to time—Time the preacher!—and thus familiarly above the melancholy fitful pauses of the wind's diapason, did he seem to speak to me.

Amid pageant pomps, the arena where worldly strife and deadly contention has blazed, or among ivied ruins and mouldering walls, a voice is heard thrilling, deep and full of meaning, for it repeats the story of the past, and the blending, the final resolving of all things into dust! And these thoughts also passed through my mind, thoughts suggested by the hour, the place, and Time's whispered homily.—Wherever we tread, wherever the human footsteps linger, in cloisters dim, or in chapel-aisle, upon the grassy plot of earth beneath which are garnered the quiet ashes of men—all, all is hallowed to the mind. And not only is it hallowed, but to many persons of susceptible imaginations and poetical temperaments, it is peopled by the memory. And why is it hallowed or haunted by the thick coming fancies of the mind? Are all places thus alike upon this glorious, magnificent earth? Are all scenes thus vivid to the heart's sensitive emotions? Does the earth's pageantries, its harmonies, or its edifices reared by the hand of frail man, call upon us like the passing-bell, to muse, meditate, or to pray? Or is history a dream, and the past but a page of forgetfulness—a gallery of shadeless phantoms, passing before the half shut eye to mock us with airy nothings? Why do we clutch as it were, in our rambles among foreign scenes, at remote incidents, the imagery of past times, and dwell, and recall the forms of the by-gone who have glided down the shoreless sea of death? Is it philosophy, or the mere spell of the moment, that holds our spirit thus in thrall? And if the past told no tale, no history, furnished the mind with no images, would we care to stand among mutilated ruins and sites renowned, or pause as I do now alone to listen to echoing sounds—the sighing winds—the pattering rain and hollow murmurs which seem to lisp around me like the fearful, breathing gasp of the dying one?

Thus soliloquising and preluding, I looked around me. I knew not whether to apply any portion of these fancied teachings here, or bid them pass as the idle wind itself: but let me recount what I came to look at, and renew my digressions anon.

My eyes rested upon this beautiful chapel, upon its roof, walls, and clustered columns, covered with an endless variety of sculptured foliage and flowers—groups of figures and grotesque heads, decorating the cornices and corbels; all delicately chiseled in stone. These designs are as florid and as fanciful as the artist could devise. Beneath my feet, under sculptured stones, now worn smooth by the passing tread of departed generations, reposed the ancient warrior barons of Roslin, buried, it is said, in the armor they wore when living—the iron panoply of the times. And of these men what is now known or related but wild tales of stern bravery, or dissolute lives? Time is now, at least, a monitor; an impartial narrator; but his story is dim, and old, and perhaps not worth repeating. Over my head was suspended the emblazoned hatchment of the last baron who was interred here. It swayed to and fro with the passing breeze that swept through the solitary aisle. And it afforded an occasional resting place for the twittering swallow as he darted from the delicate openings in the rich tracery of the ceiling, now forming his sheltered nest, and perched himself above the crests and quarterings of these ancient Scottish nobility. Again I pondered, and inquired,—Why did all things around me seem like inscriptions upon stones telling of the past? Why did busy fancy glean from the pattering rain-drops that fell and trickled down the lichen-covered walls, dank and green with moisture, strange glimpses of the past? These were some of the thoughts that flitted athwart my mind—ideas suggested by the melancholy aspect of the hour. But let me pause again from recounting more of them, or I perchance may be diverted from my description. I entered this old chapel to examine its elaborate workmanship, dwelt upon so frequently by all admirers of the beautiful in art. And certainly, if there were no other inducement than that of satisfying the curious eye, it would amply repay one for the trouble of a visit, defaced though it greatly is by time and rude hands.—But there is likewise an undefinable pleasure communicated to us in remembering how many poet-pilgrims, like Scott and Wordsworth, have wandered here and found themes and lessons in live herbs, mantling over sculptured imitations of leaf and flower as delicate and graceful as nature herself. And how have they observed, like Wordsworth, that in this chapel they blended together the living plant and the crumbling stone—the hoar lichen and the rocky fragment softened into one gray tint, the tint of age and decay, yet held together in friendly communion and fellowship.

All the legends, traditions and wild stories connected with this chapel, come up to our memory as we meditate here. Mysterious to us, to our own nature, are the busy workings of the brain—the airy spirit of vanished years, how it breathes its spell over us, as it whispers into our ear the facts or fables of the past. What conjuration, what magic is there in remote history—how strangely does it narrate its dreamy annals! Here is a chapel, built, we are informed, by one of the ancient barons of Scotland, to fulfil a vow made to St. Katharine. Thus does Scottish tradition hand down the origin of many of her chapels and abbeys. They are commonly more curious, however, than true or instructive. In 1446, when this edifice was commenced, its builder resided, we are told, in great splendor in the neighbouring castle; now a pile of ruins. There the thistle and the wall-flower blooms among grass-grown stones. From that castle to this chapel, how often did the barons and their retainers pass to bow the knee in prayer! And from those halls of feudalism, how many chiefs have been brought hither in the stilly hour of midnight, and laid down by the light of tapers and torches, within these gloomy vaults to moulder into dust! And to heighten the solemnity attending the death of one of these barons, the legend assures us this chapel always appears wrapt in flames! How ancient chronicles abound with the marvellous and supernatural in their narrations! Those were, indeed the days of superstition and wild romance, from whose records the poets of Scotland have built their airy structures in prose and verse. As I recalled these singular credulities, I almost fancied strange mutterings in the wind, and that some supernatural voice was repeating these tales, and found me a patient or a ready listener; so easily may we be led away by the imagination and spell of the moment. I paced up and down the tesselated aisle of this chapel, examining its florid and elaborate decorations—its niches covered with Gothic canopies—columns and mouldings enriched and embellished with an endless variety of ornaments. Here is the apprentices' pillar, so called, with its singular tradition, and its bands or festoons of foliage and flowers, twined round it from base to capital, like the wreathed column at Christmas time—its capital composed of winged cherubs and grotesque heads, all elaborated delicately out of stone. I now mounted up to one of the Gothic windows over the site of the altar near the sacristy, and gazed down upon the vale of the Esk and the woody heights of Hawthornden. From amid the mist and vapor of the valley that hid the distant precipices with their heath-covered sides, I beheld the figure of a man. He came forth, or rather rose upon my sight like one of the spirits of Ossian—a ghost of other days—a Druid of the rocks. This ancient Caledonian was making rapidly for the chapel. His snow-white locks were covered by a Scottish blue bonnet, and over his shoulders was thrown very picturesquely, his ample plaid or tartan mantle. He grasped a hooked ash stick to assist his steps with one hand, and he waved the other to some person beneath me near one of the buttresses, whom I could not see, who was at work among the ruins, and whose voice at that moment broke out in an old Scottish ballad, as if in reply to the challenge or recognition of the old man. The first sounds I heard when they met, and had exchanged friendly greetings, proceeded from this second Jonathan Oldbuck; as I afterwards was informed he much resembled; a true antiquary in mind and spirit. Thus ran his quotation:—"Pleasant are the words of song, lovely the tales of other times! They are like the calm dew of the morning on the hill of roses; when the sun is faint on its side, and the lake is settled and blue in the vale. O Carril, raise again thy voice! let me hear the song of Selma: which was sung in my halls of joy, when Fingal, King of Shields, was there, and glowed at the deeds of his father!"

This passage or fragment from Ossian, was recited in reply, it appeared, to the song of the mason, who was engaged in making some repairs upon the chapel, and this antiquary had come over from beyond the Pentland Hills, to see if the work was done according to his taste and fancy. He took, it appeared, a great interest and pride in this beautiful piece of architecture, and seemed to know all its traditions, legends and stories, by heart. In boyhood he had been in the constant habit of journeying out from Edinburgh on holy-days to behold and ramble about this romantic region of hanging woods and meandering streams.—Scott himself could hardly have been more enthusiastic in its praises than this old man.—And he was but one among the many persons of the kind I met frequently among the monastic remains of Scotland. Every stone seemed endeared and familiar to them as the face of an old acquaintance and friend. To these men, there appeared to be real pleasure in recounting the history and past events connected with ruined castles, chapels and abbeys, and I have listened to them when they have repeated nearly entire, long poems and ballads written upon these ancient ruins. It was among aged persons of this kind that Scott was in the habit of visiting and collecting the only remains of Scottish song and legend to be found, from the lips of his countrymen and women.—Here he garnered materials for his pen, and from them he has drawn his graphic portraits in prose and verse, thus making Scotland's poorest huts, tradition's halls—

"Where Fancy entertains becoming guests,
While native song the heroic past recalls."

It is these old snatches of poetry and tradition that recall—like the pibroch's notes to the weather-beaten Caledonian's ear—the tales of other times—of despot barons and halls of pride—the down-trodden vassal couching among heathy glens and misty mountain heights—of temper high and fierce—and man bereft of "Church or Sabbath ties;" a thing of moods and passions like the angry clouds that hang darkling over his vapoury hill tops, among the gorges of the purple highlands.

No wonder the wind, as it swept around this antique pile, filled my mind with these thoughts; no wonder I stood and listened, and fancied strange stories told of this stone fabric, which has withstood the blighting assaults of time.—We look, and hearken here, as if we heard responsive harps in answer to the organ tones of the laboring winds. Sadness and loneliness seem the presiding priestess, and every clank that falls upon the listening ear, reminds us of time's parting knell, and in the words of the poet, "all things blending into one."

Before I left the environs of Roslin Chapel and Castle, the weather had cleared up, and the rain ceased falling. The sky showed here and there a bright spot of delicate blue, among rose-tinted evening clouds. I started off to walk into Edinburgh. On the road-side I paused frequently to admire and occasionally to pluck a wild scarlet tulip, which grew beside my path in profusion, so as to be quite a weed. Or I halted now and then to inhale the fragrance from the flowering bean fields, a perfume worthy the praises of a Persian poet, for nothing in the vale of Cashmere could be more delightful or exquisite in odour. Again I would listen to the notes of the thrush or the blackbird; or be charmed with the gush of melody proceeding from many sky-climbing songsters, chanting forth their twilight epithalamiums or hymns of praise to the Deity.

Towards nightfall, Arthur's seat and Carlton hill rose upon my view, about whose summits, blue vapoury mists were gathering, or hanging like a curtain in mid-air. The twinkling lights in the distant vista marked the ancient streets and closes of Edina. As the dusky shadows of evening thickened around me, I found myself wandering through narrow, antique-looking passages, amid alternate bustle and repose, among lofty, venerable buildings, and quaint-looking inhabitants; and the distant drum and the shrill bugle from the ramparts of the old castle, told me it was the hour appointed for the sun-down reveille. A brilliant star, one of the gems of night that sparkled in company with the bright pleiades, hung glittering over the ancient palace of the Scottish kings, surpassing the lustre of any jewel that ever decked the diadem of their by-gone monarchs' brow. When my eyes had ceased gazing at this descending star of night, I beheld a city of palaces and towers, revealed in broken glimpses, as the faint glimmer of departing twilight was now fast dying away, making the scene around me appear more splendid and imposing. And I viewed this rare specimen of an antique town, quietly reposing in majestic grandeur upon her stately hills and rocks, mantled and decked with the dews and weather-stains of centuries.

D.

For the Churchman.

"THE TEMPERANCE REFORM."

Mr. Editor,—Having seen in late numbers of the Churchman several articles on this deeply interesting, and certainly very important subject, I venture to add also a word. To my view, Sir, the whole controversy resolves itself into this simple question: "Is total abstinence from all that may intoxicate, a duty enjoined by the charity of the Gospel—(or, if you please, sanctioned, *or* recommended, by charity)—upon Christians in this country, as the only means likely to free our country from the dreadful scourge of drunkenness, under which it has so severely suffered?" Or the question may be divided, thus:—"Is the practice, by sober Christian men, of total abstinence from all that may intoxicate, *the* most probable means of freeing our country from the scourge of drunkenness? If yes, then, is it not a duty enjoined by charity upon sober Christian men, to abstain totally from all that may intoxicate?"

To my mind it seems very conclusively proved, by fact and experience, that no means hitherto devised by a sanctified philanthropy, are at all to be compared for influence and efficiency, with total abstinence by the temperate and consistent Christian professor. If this be admitted—and it be allowed that such abstinence is consistent with the spirit of the Gospel,—then there seems but one path to which charity must point the sincere Christian—it is that which an apostle has indicated as wholly within the sphere of a true philanthropy: "I will not drink wine, nor" do "any thing whereby my brother stumbleth, or is offended, or is made weak!"

There need be no *such* alliance with ecclesiastical societies, as shall compromise the claims of the Church, as the divinely appointed regenerator and renewer of the world. A wakeful jealousy on this point must always be commended. But such a jealousy, to be useful, must be set off by exemplary consistency, and glad self-sacrifice, in the exhibition of Paul's lofty charity. If the pledge to man be objected to—(and, for one, I do most decidedly object to it)—and if the "Temperance organization and measures be deemed, so far as sanctioned by members of the Church, subversive of its claims as the sole fountain of health to sinners; then let the clergy and laity of the Church adopt and recommend such means for bringing the mighty power of Christian love and self-denial (inspired by the Holy Spirit) to bear upon this besotted nation, as a wise jealousy for the honor of CHRIST's institution shall be thought to dictate or to sanction.

Your correspondent, with the approbation of his bishop, has *recommended* to the sober and temperate within his cure, total abstinence from the use of all that may intoxicate, and the abandonment of all traffic in it, as a suggestion of Christian charity, and an indispensable means of giving efficacy to his and their intercessions, in behalf of those exposed to, or laboring under the fearful leprosy of drunkenness—a recommendation which has been, in every instance, where he has named it, cheerfully adopted, as between the individual and GOD. He has preached upon the subject to various assemblies of his fellow citizens, recommending the duty upon Christian principles and motives,—not forgetting *those*—(justly reprobated when presented *alone*)—which Paul did not scruple to employ, "that they might walk honestly," "might have lack of nothing," and "might have to give to him that needeth." He is not conscious of having failed on any occasion, at the same time, to do, what it is TREASON (is this too strong a word?) in a Christian minister to neglect, viz: to copy the apostles, as they carried out their, and our commission,—saying, "*Repent* and BE BAPTIZED every one of you for the *remission of sins*, and ye shall receive *the gift of the Holy Ghost.*"

In the humble opinion of your correspondent, the "temperance organization" would soon be superseded, by a similar and united movement on the part of Christian pastors and people. It has even been intimated from a source that may be regarded as *the highest* in that organization, that it would be given up, in such an event.

"I have indeed supposed," says Mr. Delevan, "that when the time arrived that the Church [the various denominations of Christians] should take up the cause of total abstinence, as she has the cause of missions, as coming within the sphere of her legitimate duties, that all our present distinct organizations might be abandoned; but until that time comes, it is not easy to see who they can be dispensed with, or what better or more lawful *agency can* be suggested for carrying on the work?"*

Your correspondent has been led to consider ardent spirits, when regarded as a beverage, in the light of a production of the perverse ingenuity of man, *not* properly a gift of Providence for our comfort or exhilaration; and such *wines* as are drunk among us, as not deserving the name of wine, but to be classed with those alcoholic distillations, which with us are their chief ingredients. This, however, is matter of individual opinion, which he would not thrust upon the understanding or the conscience of another, mindful of the inspired caution: "Let not him that eateth not, judge him that eateth," &c.

With a sincere wish to be set right, if he be wrong; and to preserve as an object, paramount to the success of all schemes of doubtful obligation or expediency, the unity, efficiency, and honor of the Holy Church of CHRIST, as the only ark of safety to a perishing world,

Dear Sir, yours truly,

Jan. 22, 1841. J.

P. S.—I have been surprised to see so much stress of argument for the *divine approval* of *the* temperance pledge, &c., rested on the fact of its success in a specific direction, viz., in setting the drunkard free, *pro tem.*, from his slavery to the bottle—without reference to the question of his *real* and abiding freedom from the yoke of satan! Not so, our Saviour of any of the *direct aims* of the Gospel ministry—"I have ordained you, that ye may bear much fruit, and that your fruit *may remain*," remain, surely, to everlasting life. There is no doubt that the pledge has done good, GOD be praised who has overruled it for good! But is it not a *defective*, is it not even a hurtful means, as tried by the test of the Gospel—especially where CHRIST's ambassadors are silent as to the offer of an eternal covenant with GOD, that they may offer a covenant with man? If so, (and here is the great point in which, as it seems to me, Christian objectors are often false to their high character,) if so, let us not sit down contented with saying the pledge is wrong—the pledge is anti-Christian—but let us manfully step forward in the "imminent deadly breach;" where "dealers" stand armed and infuriate to destroy the assailant of their citadel, with some wise Christian substitute, and let us be up and doing in its application.

With regard to the essential efficacy of the pledge (I will not say so much vaunted, I respect too much the motives and spirit of those who advocate it, but) so much relied on and trusted in, allow me to add some facts and my inferences from them.

In two instances† of reformation from drunkenness followed by Christian baptism, and a consistent Christian "conversation," within your correspondent's knowledge, the pledge was a mere *accident* with reference to the chain of causes concerned. The principle of total abstinence, was the new element, as it were, received by faith into the understanding and the heart—the earnest persuasions of Christian friends were *important* means—and yet both had been presented before without success. Why then, were they now successful? There were now added the *intercessions* of Christian friends and near and dear kindred, with strong crying and tears, to Him who is able to save! And the reformation followed, *not* from drunkenness only, but *at the same time*, from infidel opinions and habits, to faith and calling upon GOD.

Here then seem to be the three elements apparently essential, and adequate—to ensure success in Christian efforts to redeem the victim of intemperance in drink and abate the practice of the sin. 1. The advocating of total abstinence, as indispensable to the drunkard, if he hope to reform. 2. The interference of Christian friends, laboring to turn the sinner from the error of his way. 3. Prayer to GOD in the name of his blessed Son, for the promised influences of the Divine Spirit.

For bringing the first to notice, and establishing the fact of its instrumental efficacy (and necessity, so far as we know‡) we are greatly indebted to temperance publications, and we should acknowledge the debt. Such abstinence, therefore, a wise guide of souls would surely recommend, (and might not a Christian Church justly enjoin?) as a proper penance to penitent drunkards. I add, a sober Christian should be willing, as it seems to *me*, if he acknowledge the fact here regarded as *established*, to encourage and sustain the penitent herein, (especially if cases recur and are numerous,) by practising the same, *to him*, (unless he be a *dealer*,) trifling self-denial. J.

2d P. S.—Apropos of the efficacy of *the* pledge. It is a startling fact, believed to be abundantly capable of proof, that in the last few years the sale of *opium* by country druggists, has increased beyond all precedent. Does not this look like dodging the pledge, *and* still hugging the idol? I suppose, not without reason, the increased consumption to be by those who have abandoned drink. J.

* These remarks are from an address to "The Church of Christ in the United States," prefixed to an edition of Archdeacon Jeffrey's "Essay on the Religious Objection to Tetotalism,"—a rhapsodical sort of production—or tooth and nail attack upon religious objectors to Temperance Societies and the pledge—containing flagrant sophisms; some really sound argument—and much startling fact as to the prevalence of drunkenness in Europe.

† I may also add the instance of a successful advocate of temperance in drink, now laboring as such, (J. C.) whose case, as he himself gratefully allowed to me, is precisely parallel.

‡ Matt. 17: 21.

A correspondent of one of our daily papers, travelling in the East, makes the following mention of the mission at Athens:

"The last evening of our stay in Athens was passed in the hospitable mansion of Mr. Hill, the American missionary. Mr. Hill's hospitality towards his countrymen who visit Athens is well known. The day of our arrival he called upon us, and invited us to his house. He was also kind enough to open his library, and to place at our disposal his invaluable collection of the ancient and modern authors, which illustrate the topography and history of Greece. Mr. Hill receives more guests than the Court, and the respect paid him by travellers, would be flattering to the king himself. The school which he directs is exercising a most salutary influence. It now embraces several hundred pupils, male and female. The boarding school for girls is filled with the daughters of the rich Greeks of Archipelago and Asia Minor.—*Banner of the Cross.*

Curious Bible.—There is at present in the possession of a Mrs. Parkes, of Golden Square, London, a copy of Macklin's Bible, in 45 large folio volumes, illustrated with nearly 7000 engravings, from the age of Michael Angelo to that of Reynolds and West. The work also contains about 200 drawings or vignettes, by Loutherbourg.—The prints and etchings include the works of Raphael, Marc Antonio, Albert Durer, Callot, Rembrandt, and other masters, consisting of representations of nearly every fact, circumstance, and object mentioned in the Holy Scriptures.—There are, moreover, designs of trees, plants, flowers, quadrupeds, birds, fishes, and insects, such besides fossils, as have been adduced, in proof of an universal deluge. The most authentic Scripture atlases are bound with the volumes. This Bible was the property of the late Mr. Bowyer, the publisher, who collected and arranged the engravings, etchings and drawings, at great expense and labor; and he is said to have been engaged upwards of 30 years in rendering it perfect. It was insured in the Albion Insurance Office for £3,000.—*Church Chronicle.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 13, 1841.

APPEAL TO THE CHRISTIAN COMMUNITY, *on the Condition and Prospects of the New York Indians, in answer to a book entitled The Case of the New York Indians, and other publications of the Society of Friends.* By NATHANIEL T. STRONG, *a Chief of the Seneca Tribe.* New York: E. B. Clayton, No. 6 Tontine Buildings, Wall-street. 1841.

Mr. Strong is a firm advocate of the policy of the general government towards the Indians, which he thinks to be just and humane on the part of the government, and calculated to promote the true interests of the Indians.

The policy, he tells us, adopted by the national legislature with a view to the ultimate civilization of the whole body of Indians within the United States, embraces all that is necessary to its final success. An extensive territory of valuable and suitable land, in a mild and healthful climate, has been set apart for their exclusive and permanent possession. "Sufficient land is to be granted to them in fee, by patent, subject to no pre-emptive right, and by such a tenure as to enable the owners to hold and enjoy in severalty—to transmit to their posterity, and to sell and dispose of among themselves, their respective estates, at their own pleasure. Ample protection is guaranteed to them in their new home, and the government is pledged to furnish to them the means of elementary education, to provide for their instruction in agriculture and the mechanical trades, and to confer on them the privileges and powers of self-government."

The Senecas, according to the representation of the writer, a chief of the tribe, some twelve years ago implored the aid and protection of the national government in resisting the encroachment of the unprincipled white men who were overrunning and corrupting them. They were told it was not in the power of the government to help them while they were in the state of New York, and were recommended to remove to the territory provided for them beyond the Mississippi.

At two different times the Senecas, after being satisfied of the humane intention of government, sent a delegation to explore the proposed territory, and at each time received a strong and unanimous report in its favor.

After much and protracted deliberation and discussion, a treaty was signed with the government commissioner, and a conveyance duly made by a majority of the Seneca chiefs.

The Senecas (according to the account before us) were entirely satisfied with the arrangement until the seeds of suspicion and distrust were sown in their mind, by some from interested motives, and by others (the Quakers chiefly) from a mistaken benevolence.

In a pamphlet of 65 pages, Mr. Strong gives many of the documents and proceedings in relation to the subject. He is severe on the Quakers: "Their soft speech and strong professions of disinterested friendship, blended with insidious suggestions concerning the sincerity and good faith of the government—the validity of its title to the tract of country appropriated for the new homes of the Indians—the insalubrity of that country, and the fearful dangers to which we should be there exposed, could not fail to produce their intended effect among the more timid of our people."

Mr. Strong seems deeply impressed with a sense of the evils to which his brethren are subjected from the extraneous influences of the whites, and to advocate their removal from a true regard to their welfare, and as a measure of urgent necessity. *Our* aim is merely to give the reader an idea of the design of the pamphlet and the sentiments of the author, an end which will be further gained by the following extract from the conclusion. The writer, it will be observed, addresses himself to the Christian community, and in relation to the Society of Friends.

"I call on you to reflect whether their appeal to the house of representatives from the decision of a body whom they themselves declare to be "the highest tribunal on earth," can be reconciled with the sincerity of that declaration? Whether their attempt to induce the interference of that branch of your national legislature, in order to control the treaty-making power belonging to the president and senate, be consistent with a patriotic regard to the great principles of your constitution? Whether their efforts to influence legislation on their present memorial by means of popular excitement and prejudice, be delicate or decorous? So their lavish praises of the great pre-emptioner, Penn, whilst at the same time they denounce as odious "land speculators," the pre-emptioners of the present day, who sustain towards the government from which they derived the pre-emptive title, and towards the Indians in possession, the very same relation as he did—their unmeasured abuse of the present pre-emptioners for having purchased our lands at an unfair price, when they well know that we are to receive for these lands, more than Penn paid for the whole province of Pennsylvania, or Morris for the whole Genesee country—the opprobrious epithets which they apply to the "Ogden Company," for employing presents in order to propitiate the influence of Indian chiefs, when it is an undisputed fact that similar means (except the cheap persuasive of "*a moderate portion of intoxicating drink,*" peculiar, perhaps, to Pennsylvania) were employed by their same great exemplar, and from his time down to the present day, have been employed by all individual pre-emptioners and also by the government itself—their grave quotations from legal authorities to show that the use of such means vitiates all purchases from Indians, whilst they complacently enjoy their own estates acquired in the same manner, (the recollection of which as to Morris' treaty must be still fresh in the minds of the Genesee friends,) without offering to restore these *ill gotten* possessions to those who, on the principle they assume, are still the rightful owners—and their wanton impeachment of the fidelity of the United States commissioner, whose official conduct has met the approbation of the executive, whose character, standing, and credit, "are vouched by the *unanimous* voice of the senate, to be 'unimpeached and unimpeachable,' and whose 'statement of facts in all matters touching the execution of the treaty by the Indians,' is by the common assent of that body, declared to be worthy of implicit reliance—all appear to me to be alike inconsistent with that pure morality, that truth, candour, forbearance, and universal good will, which the Society of Friends claim to be its peculiar characteristics.

"There is yet another instance of inconsistency in their conduct. The public are constantly edified by yearly discourses from this society on the subject of negro slavery, setting forth its sinfulness and urging emancipation as an act of Christian obligation. Yet how different is their conduct in regard to the Indian tribes in this state, of whom they profess to be the special protectors, and who, although free in name, are more effectually shut out from all the

privileges which render freedom a blessing, than are the negroes! The negro slave, it is true, owes obedience to, and labors for the benefit of his master, but he and his children are bountifully fed and clothed, kindly nursed in sickness, and provided for in old age. *We* are not compelled indeed to labor; but when overtaken by want, visited by sickness or enfeebled by old age, have no right to ask of white men to feed, clothe, nurse or support us. The *negro*, by a long course of voluntary exertion, may perhaps purchase his freedom—buy lands and dispose of them—and may also (in this state at least) acquire the right of suffrage and other civil rights. To *us*, all these privileges are forever denied by your laws. *Negro slavery* can only be abolished by subverting private rights, whilst national policy sustained by public opinion, encourages and facilitates efforts for *Indian emancipation*. Yet the friends plead without ceasing, the cause of the negro, whilst they labor indefatigably to perpetuate the bondage of the Indian."

"The Church," published at Toronto, holds ominous language in regard to the anticipated ascendency of Romanism in the United Provinces. The Romanists form a majority of the population, and from the recent modifications in the government will have a majority in the United Legislature. The Executive, it is thought, will be either from choice or necessity under the same influence. "It is needless," says the editor, "to disguise from ourselves the dangers which, religiously, threaten us; that the tone of our Executive, unless through some special interposition of Divine Providence, will eventually be Popish, we have more than cause to apprehend: we shall perceive that, in too many cases, Protestants will be found to purchase the approbation and support of their religious opponents, by concessions which no principles of the Bible can justify; and by and by, it is to be feared, we shall find Executive councillors, nominally Protestants, presiding at meetings of the *Propaganda*, to stifle, if they can, the last embers of pure and undefiled Christianity in British America!"

We are obliged to our friends in Troy and its vicinity, for the active measures they have taken to increase the circulation of "The Churchman." A like effort in other places would enable us to issue our paper (as we hope to do) in an enlarged and improved form.

SWORDS, STANFORD & CO.

We have seen a manuscript letter of the late Bishop Benjamin Moore of this city, to a friend at a distance, whose works he was carrying through the press, in which he speaks of "young Mr. Swords" as a man well worthy of confidence, and likely, in his business, to be serviceable to the Church. The anticipations of the venerable prelate have been abundantly realized, and we are not aware that any publishing house in this country has issued from the press so many and valuable works illustrative of the distinctive principles and character of the Church as that which a late correspondent of our paper has well termed "the time-honored house" whose present title is at the head of this paragraph.

The last work which they have given to the public is one that well sustains their character. The highly interesting sketches of Dr. HAMMOND and Bishop WILSON on our last page are taken from the Swords' edition of Palmer's Church History, and will, we hope, induce every reader to possess himself of the work. Its cheap price, (75 cents,) and handsome outside appearance, are its least recommendations.

Our chief object, however, at present, is to express the hope that this highly respectable publishing house may be induced to bring out another work which would, we are persuaded, find a ready acceptance and sale among the members of our communion; we mean "Plain Sermons," by the authors of the "Tracts for the Times." We cannot expect them, in the present state of the Church, to publish Church works, the readers of which would be limited to any particular class: but books of decided merit and interest which are designed to set forth the principles of the Church, or are written in strict accordance with them, and which would find favor with Churchmen of all classe,s (not however, all ways of thinking,) might be safely and profitably published.

The "Plain Sermons" to which we refer are such as will be highly esteemed by the best judges of this kind of composition, and will at the same time be found to be popular and acceptable among the plainest readers. The union of fulness of thought with the utmost simplicity of style, of profound principles with the tenderest emotions of piety, render these sermons master-pieces in their way; worthy to be studied by preachers themselves, as models of that kind of preaching which comes home to hearers of every capacity, and sure to be read by pious people for the love of them.

In our next we shall begin to publish a selection of these sermons, and we have little doubt that the specimens which we shall give will help to create a demand for them among the members of the Church. The "Tracts for the Times" have been, to some extent, controversial in their tone, but the "Plain Sermons" are free from all tendency of this sort. At the same time, they are so adapted to the peculiar character of the age, that they would have for most readers that freshness of interest which is found chiefly in the words of a living teacher, and seldom or ever in the writings of other days.

Our readers should remember that the best way to encourage the publications of good books is to buy those that are already published. Let the publishers have a good market for Palmer's Church History, and they will soon be able to announce that some other book of like complexion and equal merit is in press. We have proofs enough that our communion is sufficiently large, and the devotional taste of the day is becoming sufficiently reformed, to make it an object for publishers to bring out works of a popular cast in strict accordance with Catholic principles. Let us improve the turn in affairs by eschewing all the emanations of "Geneva, Gambier, and Oberlin," and purchasing such books as Mr. Henry has given us in the Tracts for the Times, the Messrs. Appleton in Bishop Patrick's "Heart's Ease" and "Prayer," and Swords & Stanford in Palmer's Church History.

RUDIMENTS OF THE CHURCH. *In three parts. By the Rev.* HARRY CROSWELL, D. D., *rector of the parish of Trinity Church, New Haven, Conn.*

The first part of this work is an Exposition of the Church Catechism; the second is a plain and scriptural view of the ordinance of confirmation; and the third is a Brief Treatise on the Lord's Supper.

The "spirit of a sound mind" is every where manifested in Dr. Croswell's pages. We find nothing superficial, nothing peculiar, nothing irrelevant in the matter, nothing ambitious, rhetorical or redundant in the style. The work, indeed, is the exact opposite of those popular treatises, perpetually swarming from the press, which substitute the transports of zeal and the flowers of oratory for sober and solid instruction; the favorites of an age which is fast verifying in its own experience, (as far as respects the "ONE FAITH" once delivered to the saints,) the declaration of the prophet, "As when a hungry man dreameth and beheld he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth and beheld he drinketh, but he awaketh and his soul hath appetite!"

We would earnestly recommend to our readers Dr. Croswell's "Rudiments," as a work exceedingly well calculated to ground them in the Faith of the Church, and so build them up on the true foundation. It is a 32mo volume, containing 174 pages, printed in a plain style, and sold at so trifling a price as to bring it within the reach of all. It may be had of Swords, Stanford & Co., in this city, and at this Office. A short extract from it will be found on our last page.

We have been favored with a copy of Dr. Cutler's Thanksgiving Sermon. It is published at the expense of a gentleman in Brooklyn and the proceeds of the sale are to be given to the Domestic Board of the General Missionary Society. It is sold at 25 cents a copy, and may be had of Swords, Stanford & Co, or at the Churchman Office, 111 Nassau street.

It will be highly gratifying to the Church to learn hat the Rt. Rev. Dr. Doane, of New Jersey, has been invited to preach the Consecration Sermon at the opening of the Rev. Dr. Hook's Church, in Leeds, England, and that Bishop Doane will embark for Europe in June next, to enable him to comply with the aforesaid request. The Archbishop of York, the Bishop of Ripon, and other dignitaries of the Church, together with about three hundred of the Clergy, are expected to be present at the Consecration. The Bishop of London, we hear, was invited to preach the sermon, but as his numerous engagements and duties preclude the possibility of his doing so, the the above choice has been made, which is no less honorable to the Anglo-Catholic Church, than gratifying to the friends of Bishop Doane.

Erratum.—In the notice, in our last, of the Confirmation in the Church of the Annunciation, for 56 read 47.

Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

All communications, papers and pamphlets, that may be intended for the Rev. Robert G. Howard, will be directed to him in George Town, S. C., he having been lately called to the Rectorship of the Prince George Church, Winyaw.

TO CORRESPONDENTS.

A large portion of our columns next week is engaged to a contributor who deems it important to confrunt with official documents certain statements which have lately appeared in the Church Record in the annotations of its editor on the Canons of the Church. This may prevent us from giving insertion in our next to all the communications which we have received in regard to the General Missionary Society; will also oblige us to defer still longer some articles, on other and more general topics, which have been already deferred longer than we could wish. "A Presbyter," "Zeta" and "Another Layman" shall, however, receive as early an insertion as possible; perhaps in our next. B. F. T. is received.

CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW YORK.

A correspondent thinks that we should do an act of kindness to many clergymen by a publication of the principles of this most excellent society, which do not appear to be as generally known as could be wished.

The fund, it is understood, exceeds $50,000, and the present annuitants receiving its bounty number 73.

The contributions of the members are eight, sixteen, or twenty-four dollars, annually—payment of which to be made on the first Tuesday in October, or a penalty exacted, of one penny daily until paid.

Contributors of less than 5 years, entitles the widow and children only to receive 10 per cent. per annum on the amount of the contributions for a term of 13 years.

Contributors of 5 and under 15 years entitle annuitants to receive only one half the annuity, until the other half with the contributions paid amount to 15 years' contributions.

Contributors of 15 years and during life, entitles the widow and children to receive annually five times the amount of the annual contribution, the widow during her life, or until a second marriage, when only one half her proportion will be paid.

Contributors marrying oftener than once, pay an additionally yearly contribution each time of such marriage.

If a widow and child is left, the annuity will be equally divided.

If more than one child, one third will be paid the widow, or one sixth in case of a second marriage, and the balance to the children for 13 years.

If only children are left, the annuity will be paid then for 13 years.

After the annuities shall be paid, one half the surplus product of the fund is to be *equally* divided among all the widows and children for the term respectively due them—the other half to the accumulation of the capital stock.

The excellency of the corporation is such as to need neither recommendation nor comment.

Two new churches are now building in London, which will afford sittings for 15,000 persons, of which one half will be free.

The Rev. J. M. Capes, curate of Shipton le Moyne, in Gloucestershire, offered to build a church in Eustace, at his own expense, provided a moderate endowment, without the aid of pew rents, could be raised by subscription or otherwise for the support of the minister. The proposal was made at a meeting of clergy and laity convened to receive it by the mayor of Bridgwater, (the bishop of the diocese in the chair,) and a subscription was made on the spot to the amount of £1,590. Mr. Capes thereupon came forward, and said, that from the large amount which had already been subscribed, he should consider it certain that a sufficient sum would eventually be raised for the endowment, and he should therefore at once direct his architect to prepare his plans, and take the necessary steps for commencing the work.

Splendid improvements are making in the interior of the cathedral church of Rochester: viz., the restoration of the nave, which is said to be the finest specimen of Norman architecture in the kingdom, the new graining, with bosses in the tower, the choir grained as dark oak, a new richly carved pulpit, bishop's throne and rails before the altar.

It was resolved at a public vestry in Forningbridge, that with a view to afford increased accommodation, the church should be entirely repewed, and the estimated cost (about one thousand pounds) should be raised by voluntary subscription. A sum amounting to near six hundred pounds was subscribed n the room.

The flourishing condition of the benevolent societies in Great Britain is not strange, when such donations as the following from private individuals are not uncommon:

Miss Johanna Green £2,000; Mrs. Alice Long, £2,000; Rev. Thomas Gisburne, £1,000; Mr. William Evans, £1,000; &c. &c.

A building is about to be erected in Chichester for a training school, (a school for the training of teachers,) at an expense of £2,000, as a memorial to the late bishop of Chichester. The sum of $1,400 is already subscribed.

INTELLIGENCE.

Vermont.—The aggregate of my Episcopal duties during the past year furnishes a list of 97 persons confirmed; 2 new churches consecrated; 2 new parishes organized; 2 persons ordained deacons, 4 priests, 1 of the clergy transferred to another diocese, 1 received, and 2 added by ordination; making our present number, including the bishop, 26. The general condition of the diocese is prosperous. The principles of the Church are better understood, and the prejudices against our institutions, which are usually the offspring of ignorance, are greatly lessened.—*Bishop Hopkins.*

Theological Seminary.—It is with great pleasure that we announce to the diocese of Virginia, that the trustees of our Theological Seminary and High School have invited the Rev. Dr. Sparrow, of Kenyon College, Ohio, to a participation in the conduct of these most important institutions, and that Dr. Sparrow has accepted the invitation, expecting to enter upon his duties in the month of April.—*Southern Churchman.*

The Rev. J. Earnest requests that all letters and papers intended for him may be directed to Orange Court-House, Va.—*Ib.*

Indian Missions.—The Rev. S. Davis has been authorized—may we not hope commissioned and instructed—to visit, with an interpreter, the Senecas, Quapas, and other tribes in the Indian Territory, and to remain there until he shall ascertain what opportunity may exist for establishing a Mission among the Indians of that region.

Western Episcopal Recorder.

On Wednesday, 3d inst., the Rev. William Horton was instituted rector of St. Thomas' Church, in Dover, N. H. Morning prayer was read by the Rev. Mr. Ten Broeck, of Concord.—The letter of institution from the Rt. Rev. Bishop Griswold, and the office of institution, were read by the Rev. Dr. Burroughs, of Portsmouth. The keys of the church were presented to the rector by Asa A. Tuffts, Esq., senior warden. Sermon by Dr. Burroughs was from 1 Tim. iv. 12: "*Be thou an example of the believers in charity.*"

Rev. Mr. Ten Broeck preached in the evening, from 1 John iv. 19.—*Christian Witness.*

It is pleasing to learn that "the Church Society of Newfoundland, is rapidly increasing in funds and usefulness. The committee have decided on receiving contributions of a penny a-week to enable even the poorest Christian who is blest with the means of grace to aid in the dispensation of the Gospel of Christ. The clergy of the respective churches will enrol the name of any subscriber to this institution—all the funds of which are applied to the destitute settlements of the island."—*N. F. Times.*

DIOCESE OF PENNSYLVANIA.

Rt. Rev. Bishop H. U. Onderdonk's Appointments for Confirmation in Philadelphia.

All Saints',	Sunday	Feb. 21st,	Morning
St. Mark's,	"	" "	Evening
Ascension,	"	" 28th,	Morning
Evangelists,	"	" "	Evening
Trinity,	"	March 7th,	Morning
St. John's,	"	" "	Evening
St. Peter's,	"	" 14th,	Morning
Emmanuel,	"	" "	Evening
St. Stephen's,	"	" 21st,	Morning
St. Paul's,	"	" "	Evening
St. James',	"	" 28th,	Morning
St. Andrew's,	"	" "	Evening
Christ Church,	"	April 4th,	Morning
Epiphany,	"	" "	Evening
St. Luke's,	Good Friday,	April 9th,	Morning
Grace,	"	" "	Evening

Bishop Onderdonk's Appointments for Confirmation in Delaware.

Newcastle,	"	April 18th,	Morning
Staunton,	"	" "	Afternoon
Grace Church,	"	" 25th	Do.

DIED,

On the 31st of January, Elizabeth H., wife of F. B. Tower, and daughter of John Phelps.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y. 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lewis, Rev. William H. 10 Columbia street.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 10 Carroll Place.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H. 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L,
Brittan, Rev Thomas S. 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Page, Rev. William P.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

CALENDAR.

FEBRUARY.

14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and St. Matthias the Apostle.
28. First Sunday in Lent.

MARCH.

3., 5., 6. } Ember Days.
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Fifth Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

PROSPECTUS.

BISHOP CHASE'S REMINISCENCES.

An autobiography, bearing this title, will be issued every three months, the first number to appear on or before the first of June next. Each number will contain 120 octavo pages, and be printed in the style of the best Quarterly Reviews. For the convenience of subscribers, the numbers will be sent, free of charge, to some one of the public bookstores in our principal cities, and each agent duly advised of the place of deposit.

The price will be fifty cents a number, to be paid on delivery.

Jubilee College, Peoria county, Ill. December 14, 1840.

☞ Subscriptions received at this office.

NOTICES.

CHURCH OF THE HOLY EVANGELISTS.

The Board of Managers of the Daily Infant School attached to the Church of the Holy Evangelists gratefully acknowledge having received 25 new garments as a donation from Mrs Charles Morgan.

Feb. 11, 1841.

DAILY INFANT MISSION SCHOOL, No. 1.

Vandewater-street.

At the close of the eighth year of this interesting school, which has since its commencement been supported by individual subscriptions and donations, the Managers take this method of making their wants known to the public, as their funds are insufficient for the next quarter's payment. Hoping that those who are blessed with the means, and know the benefit of education and religious instruction among the poor, will not withhold a part of what has been intrusted to them "as stewards of the Lord."—

They affectionately solicit donations—that they may continue their work of *love*—which may be sent to the S. S. Union, 28 Ann-street, or to Swords, Stanford & Co, Broadway. Feb. 9th, 1841.—2t

☞ The FOREIGN COMMITTEE of the BOARD OF MISSIONS have appointed a Missionary Meeting, to be held in St. Thomas' Church, on Sunday evening next; when a statement will be presented of the present necessities of that department and of the need of immediate and liberal relief, and a collection made in aid of its funds. Services to commence at half past 7 o'clock.

New York, Feb. 10th.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 15th inst., at a quarter past 7 o'clock.

WM. A. DUNCAN, *Recording Secretary.*

Feb. 13, 1841.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 3d inst., has received the following contributions, viz.

From a gentleman of Warren, R I, for two copies of the Proceedings of the Board of Missions, which he proposed paying for, $0 50; from Christ ch, Brunswick, N J, for Domestic Missions, by the hands of a lady $6 50; by the hands of the Rev Titus Strong, rector, offerings of St James' ch. Greenfield, Mass, $10; by the hands of the Rev Theodore B Lyman, one half of the amount received for Missions during the year 1840, by the Female Missionary Association of St John's Parish, Hagerstown, Md, $58; remitted by Thomas Robins, Esq, agent in Philadelphia, Miss Allen's subscription, one half, $1 50; by the hands of W H Hubbard, esq, agent in Richmond, Va, through Mr Aldis, received from a friend of Domestic Missions, 2 50; from Miss Eliza A Bruce, 15; from Harriet Scott, 1 50; from Guy R C Allen, 4; from Trinity ch, Staunton, monthly collections, 25; from the same, a Christmas offering, for Domestic Missions, 30; from Mr Henry Taylor, of Williamsburg, 5; from Mr J B Christian, of the same, 5; from Mr J C Sheldon, of the same, 5; from Mr J G Penchy, of do, 5; from Mrs Gregory, of do, 4; from Mrs L B Saunders, of do, 5 50; from Mrs Vest, of do, 1; from Miss B M Page, of do 1; from Mrs R McClendish, of the same, 1; from Mrs C L Hodges, of the same, 2 50; from Lieut B M Randolph, of Columbus, Miss. 5—total from Mr Hubbard, $118; by the hands of Wm H Denning, esq, a collection in St Anna's ch, Fishkill Landing, N Y, for Domestic Missions $43 25; from a lady for bishop Kemper's Mission $5; from a friend, by the hands of the Rev Dr Smith $2; by the hands of J W Shippey, Warden of St Paul's ch, Paterson, N J, the amount of a collection in that church on the 10th January last $20; collection in Trinity ch, Branford, Conn, $7 12; from the Ladies' Sewing Society of the same church $5; by the hands of the Rev E E Beardsley, rector, offerings of St Peter's ch, Conn, $8; by the same, a physician's fee taken on Sunday $2; by the hands of the Rev J S Covill, rector, the offerings of Trinity ch, Bristol, Conn. for Domestic Missions $11; by the hands of the Rev E Boyden, rector of Walker's ch, Albemarle county, Va, the contributions of that church, for Domestic Missions, per Mrs Wm M Smith $40; by the hands of the Rev Dr Bang, rector, received from a member of St Mathew's ch, Jersey City, for Domestic Missions $5; by the hands of the Rev W F Halsey, rector, received the amount of a collection in St Paul's ch, Mount Vernon, Ohio, for Domestic Missions $40; by the hands of the Rev H Tullidge, rector of St Paul's ch, Erie, Pa, contribution of Lieut J H Simpson, U S A and lady to the cause of Missions 9—half to each committee $4 50; by the hands of Mr R T Thorn, from Miss C Hall and relatives, of Fredericksburgh, Va, for general purposes 5—half to each committee $2 50. Total receipts, $389 87.

JAMES SWORDS, Treasurer.

New York, 10th, February, 1841.

N. B. The treasurer has been informed, that of $457 37, recently acknowledged as received from Beaufort, S C, for Domestic Missions, $210 were for the Foreign Committee, and has transferred the same to the foreign department.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From annual subscribers, $55. From Female Education and Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, for Missionary Fund, $6. From Sunday school of St Paul's chapel, New York, Miss L Haight, Treasurer, for Missionary Fund, $7. From St Mary's church, Brooklyn, Rev Joseph Hunter, Rector, for Missionary Fund, $5. Total amount of receipts, $73

C. N. S. ROWLAND, Treasurer,

Feb. 11, 1841. 55 Water street.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received collection in St George's church, Flushing, on the fourth Sunday after Epiphany, per Rev Frederick Goodwin, rector, $41 54. Remitted by Thomas Robins, esq, agent at Philadelphia, one half of Miss Allen's annual subscription for general purposes of Board of Missions, 1 50; from the Bee Hive attached to the Missionary Association of St James' ch, Philadelphia, per G Wharton, esq treasurer, 100; from Rev J Jno P Brusman, New Year's offering of St Ann's ch, Middletown, Del, 5 35; from a friend of same church, 1 65; Christmas offering of St Paul's ch, Steubenville, Ohio, per W Stavely. 15; from the rector and members of Christ ch, Leacock, and St John's ch, Piqua, Pa, 9; from the African Missionary Society connected with the Female Bible class of St Paul's ch, Philadelphia, for the support of scholarships in the schools under charge of Rev Dr Savage, in Africa, 30—$162 50. Remitted by W H Hubbard esq, agent at Richmond, Va—from Mrs Elvira A Bruce 15, Harriet Scott 1 50, per Rev Mr Woodbridge—16 50; from G R C Allen per Mr F M Lawson, 2; from Rev F D Goodwin, monthly collections of Trinity ch, Staunton, 25; from the children of the Sewing School of the Union Benevolent Society, for Africa, 4 25; from Lieut V M Randolph, Columbus, Miss, 5—52 75—less exchange 52 cts—52 23. Remitted by B Howard, esq, agent at Boston—from Simon Greenleaf, esq, Cambridge, 10; from St Stephen's ch, Portland, avails of monthly concerts per Mr H Packard, 30; from a lady by S Cutler, 5; from Missionary Association of St Paul's ch, Boston, 40; from Sunday school of St Paul's ch, Boston, balance of 80 for the year 1840 for the support of four children in Africa, 50; from Ladies' Sewing Circle of St Peter's ch, Salem, per Rev C Mason, 30 17; from Miss Ann Rust, Salem, towards the support of a child at mission school in Africa, by do, 15; from Sunday school of Grace ch, Boston, being weekly contributions for the support of ten children at the mission schools in Africa at 20 each per year, by S H Gregory, treasurer, 100; from Mr John Edson, Bridgewater, 5—$285 17. Remitted by Rev Isaac Swart from the congregation at Owego, N Y, in answer to the complaint of a discontinuance of "small donations," 1 13. Remitted by Henry Trescot, esq, agent at Charleston, S C—from Prince George parish, Winyaw, S C, per Rev P T Keith, 4 50; from St Philip's ch, per Rt Rev C E Gadsden, for Africa 45, China 10, Mardin 5—$60; from monthly missionary lecture at St Stephen's 11 41, and from St Michael's ch, Charleston 18 95, per Rev P Trapier, 30 36—94 86—exchange 94 cts—$93 92. Remitted by Rev T B Lyman, one half the amount raised during the year 1840 by the Missionary Association of St John's parish, Hagerstown, Md, $58. Remitted by W H Greene esq, treasurer, from Grace ch Missionary Society, Providence, R I, $200. Received from Rev Titus Strong, rector, one half of offerings of St James' ch, Greenfield, Mass, $10. Remitted by Rev A Shiras, rector, from Wickliffe parish, Berryville, Va, $10. Remitted by Rev C W Andrews, rector, contribution of St Andrew's ch, Pittsburgh, $100. Received from Rev B I Haight, rector, contribution of All Saints' Church, New York, $145 44. Total receipts, $1159 93.

CHARLES J. ALDIS, Treasurer.

Bank of America, Feb. 9, 1841.

MISSIONARY AT LARGE.

The Missionary with sincere gratitude acknowledges the receipt of the following donations, &c, for the poor.—

By the hands of Swords, Stanford & Co, from E. $10; by the same hands, from a friend to the poor, $3, and a bundle of clothing.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B EVANS,
Missionary at Large, No 7 Third Avenue.

Feb. 11, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From R R, a donation, $5. Mr J G Hicks, do, $5. Mr Gordon W Burnham, annual, $2. Mrs D Baker, do, $2. Total $14.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

New York, Feb. 11, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From John Atwell, donation, $5. Mrs J C Hamilton, do, $5. Cash, do, $1. Annual subscribers, $4. Total, $15.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. Butler, Agent.

New York, Feb. 11, 1841.

UNION DEPOSITORY,
28 ANN-STREET

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Feb 11, from the following individuals, viz.

Rev P T Babbit, Hudson, with remit; R Robie, P M at Bath, with remit; W A Harvey, Toronto, U C; P M at Wadesboro, N C; F W Southack, St Louis Mo; Rev H Waterman, Woonsocket, R I; P M at Little Falls, with remit; P M at Guilford; S S Rowe, Cincinnati, O; R S H George, Phil; Rev George Boyd, Phil; Rev Henry Gregory, Syracuse.

Packages have been forwarded from the Depository during the week ending Feb 11, as follows:

To R S H George, Phil, 3 packages per Union Line; C Foot, Bridgeport, Con, per steamer Fairfield; Belknap & Hamersley, Hartford, Con, per steamer New Haven; L H Young, New Haven, Con, per steamer New York; A E Miller, Charleston, S C, per ship Catharine; E Wiley, Savannah, Ga, per brig Excel; W Rowland, Norfolk, Va, per sch Virginia; Rev F P Lee, Tallahassee, Fa, one package sent to W Wyllis Batts; Rev C Aldis, Cool Spring, N C, one package sent to Joseph Kissam, 228 Pearl-street.

WANTED,

A SITUATION as Matron, in a Boarding School, or similar institution, in the country; by a Lady who has had some experience in the management of a large family, and can furnish good reference as to character and capability.

A line addressed to "MATRON," and left at this office, will receive immediate attention.

Feb. 13, 1841—2t

WANTED,

BY a young married man, employment in some Mercantile House or Public Institution. A situation where his services would be required from 9 to 3 or 4 o'clock, would be preferred. The applicant writes a fair and rapid hand, is a good accountant, understands book-keeping by double or single entry; would have no objections to leave the city, and can furnish the most unexceptionable references as to character and capabilities.

Address M. L., Churchman office, 111 Nassau St.

Feb. 13, 1841—2t

REV. F. H. CUMING'S SERMON.

THE Forms of the Church not promotive of formality in Religion. By the Rev. F. H. Cuming, A. M., Rector of St. Andrew's Church. Ann Arbor. Price 12 1-2 cents—for sale wholesale and retail by
SWORDS, STANFORD & CO.

Feb. 13.

VALUABLE ENGLISH THEOLOGICAL BOOKS,

RECENTLY IMPORTED AND FOR SALE BY
D. APPLETON & CO.,
At their Theological Repository,
200 BROADWAY.

THE Ecclesiastical History of England, by the Venerable Bede—a new edition, by Dr. Giles, 1 vol. 8vo.

A Collection of the Principal Liturgies, particularly the Ancient, by Thomas Brett, LLD., 1 vol 8vo.

Documentary Annals of the Reformed Church of England, being a Collection of Injunctions, Declarations, Orders, Articles of Inquiry, &c., from 1546 to 1716; with notes, historical and explanatory, by Edward Cardwell, D. D., Oxford, 2 vols. 8vo.

Church Principles Considered in their Results, by W. E. Gladstone, Esq, M. P., late student of Christ Church, 1 vol. 8vo.

The Apostolicity of Trinitarianism, by G. S. Faber, D. D., 2 vols. 8vo.

Parochial Sermons, by the Rev. Wm. Harness, A. M., second edition, 1 vol. 8vo.

A Sketch of the History of the Church of England, to the Revolution, 1688, by J. F. Short, D. D., 1 vol. 8vo.

A Vindication of the Church of England from the Errors and Corruptions of the Church of Rome, by George Bull, D. D., some time Lord Bishop of St. Davids, 1 vol. 18mo.

An Exposition of the Epistle to the Hebrews, with Preliminary Exercitations, by John Owen, D. D., a new edition in 4 vols. 8vo.

Feb 13—1t

IMPORTANT ENGLISH THEOLOGICAL WORKS.

RECENTLY imported and for sale by
D. APPLETON & CO.
At their Literary Emporium, 200 Broadway.

The Whole Works of Richard Graves, D D; now first collected. With a Memoir of his Life and Writings, by his son, Richard Hastings Graves, D. D., complete in 4 vols. 8vo.

Origines Liturgicæ, or Antiquity of the English Ritual, and Dissertation on Primitive Liturgies, by the Rev William Palmer, M. A. of Worcester College, Oxford; third edition, 2 vols. 8vo.

The Doctrine of the Church of England, consonant to Scripture, reason, and Fathers, in a discourse upon the Thirty-nine Articles; by William Beveridge, D. D., Lord Bishop of St. Asaph. 2 vols. 8vo.

Origines Ecclesiasticæ, or the Antiquity of the Christian Church, and the other Works of the Rev. Joseph Bingham; a new edition, with the quotations at length in the original Languages, 9 vols. 8vo.

The Church of the Fathers, by John Henry Newman, B D; 1 vol. 12mo.

Tracts on the Church and her Offices, by the Rev. F. W. Faber, M. A.; 1 vol 12mo.

Also fine Editions of the Works of the following Eminent Divines.

Ambrose, 1 vol; Bull, 8 vols; Barrow, 8 vols; also, 2 vols; Baxter 4 vols; Bragge 5 vols; Burton 5 vols; Burnet 5 vols; Beveridge 9 vols; Cranmer 4 vols; Cave 5 vols; Dick 4 vols; Clarke 13 vols; Donne 6 vols; Gill 3 vols; Horne 4 vols; Horsely 8 vols; Hurd 8 vols; Hall 12 vols; Hooker 2 vols, also 4 vols; Hervey 1 vol; Porteus 6 vols; Paley 5 vols; South 7 vols; Scott 6 vols; Skelton 6 vols; Reynolds 6 vols; Romaine 1 vol; Strype 15 vols; Van Mildert 6 vols, Warburton 13 vols, &c. &c. &c.

Feb. 6.

WILEY & PUTNAM'S CATALOGUE WITH PRICES.

WILEY & PUTNAM'S new Catalogue of BRITISH, FRENCH, and AMERICAN BOOKS, (including many scarce and valuable old works) on the Arts and Sciences, History, Theology and General Literature, with PRICES, is now ready and may be had *gratis* on application.

ENGLISH AND FOREIGN BOOKS FOR COLLEGES AND LIBRARIES.

W. & P. would invite attention to the unequalled facilities afforded by their London Agency, for American Literary Institutions to procure their Books—delivered in any part of the United States (being free of duty) at from 10 to 20 per cent. less than the current prices even in London.

Broadway, N. Y. and Paternoster Row, London.

Feb. 6—If

MUSIC TUITION.

WM. PEASE, (from London,) Organist, Professor and Teacher of the Piano Forte, Organ and Singing; respectfully informs the Ladies and Gentlemen of this city, that he continues to give instructions on the Piano Forte, Organ, and in Singing.

Having received his Musical education in the city of London, under the best Masters; and been an Instructor of Music (in this country for the last eighteen years) he hopes by unremitted attention, to give perfect satisfaction, and to receive a liberal share of patronage.

Communications will be received at Joseph F. Atwill's Music Saloon, 201 Broadway; Frederick C. Unger's, 385 Broadway, (late Samuel C. Jollie's,) or at the subscriber's residence, No. 169 BARROW-ST., 3d DOOR FROM HUDSON.

References.

Rev. James M. Matthews, D. D.; Rev. John M. Macauley; J. D. Keese, Esq.; H. H. Reynolds, Esq.; Rev. Samuel Seabury, D. D.; Henry Havens, Esq.; James B. Wilson, Esq.; B. A. Mumford, Esq., and Timothy Clough, Esq.

Feb. 6.

FRASER'S MAGAZINE.

THE number for January, 1841, commences a new volume. An excellent opportunity is thus offered to those who have not hitherto subscribed to this Periodical, of entering their names. The subscription is reduced to $5 50 per year.

Blackwood, and the Monthly Magazines, are also furnished at $5 50 per year, the January numbers commencing a new volume, are now ready.

All the Quarterlies furnished at $4 00 per year. Orders from any part of the country, postage paid, promptly attended to. WILEY & PUTNAM, Paternoster Row, London, and Broadway, New York.

Eeb. 6. tf

FUNERAL SERMON.

A FUNERAL SERMON on occasion of the death of the Rev. Dr. Bayard, (and published for the benefit of his family,) by the Rt. Rev. Bishop Onderdonk, just published and for sale, price 25 cents, by

Feb. 6. SWORDS, STANFORD & Co.

LIBRARY OF THE FATHERS.

LIBRARY of the Fathers, translated by members of the English Church, edited by the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, the Rev. John Keble, M. A., Professor of Poetry, the Rev J. H. Newman, B. D.

VOLUMES PUBLISHED

1	Confessions of St Augustine,	$2 50
2.	The Catechetical Lecture of St. Cyril, of Jerusalem, 1 vol.,	3 00
3.	St. Cyprian's Treatises, 1 vol.,	3 00
4 & 5.	St. Chrysostom's Homilies on 1st Epistle of St. Paul the Apostle, to the Corinthians, 2 vols.	5 00
6.	Commentary on the Epistle to the Galatians, and Homilies on the Epistle to the Ephesians, by St. John Chrysostom.	

For sale by WILEY & PUTNAM, Importers, and Wholesale Booksellers, Broadway, New York, and Paternoster Row, London.

Feb. 6, 1841.

COXE'S CHRISTIAN BALLADS.

Wiley & Putnam, 161 Broadway,

HAVE JUST PUBLISHED,

CHRISTIAN BALLADS, by A. Cleveland Coxe, in 1 vol. 12mo.

"And he appointed singers before the Lord, that should praise the beauty of holiness."—xx. 21. *Second Chronicles.*

Also just published,

SACRED MELODIES, or Hymns for Youth; with appropriate selections from Scripture, in 1 vol. 12mo. Feb. 6. tf.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

WILL BE PUBLISHED THIS DAY.

A FUNERAL DISCOURSE, delivered on occasion of the death of the late Dr. L. P. Bayard, by the Rt. Rev. Bishop Onderdonk, at the request of the Vestry of St. Clement's Church, and now published for the benefit of the family of the deceased.

For sale at this Office, and at the Sunday School Union, 28 Ann-Street; and at most of the Bookstores. Price 25 cents. Jan. 23.

A PEW FOR SALE IN ST. JOHN'S CHAPEL.

PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—4t.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A BEAUTIFUL VOLUME OF DEVOTIONAL POETRY.

Just published, elegantly printed on fine paper,

THOUGHTS IN PAST YEARS—by the author of The Cathedral, 1 vol. 12mo.

D. APPLETON & CO.
Jan. 30—4t Publishers, 200 Broadway.

BRITISH CRITIC FOR 1841.

WILEY & PUTNAM have made arrangements by which they can supply THE BRITISH CRITIC and THEOLOGICAL REVIEW, published in London quarterly at the very low price of $4 50 per year, provided a certain number of subscribers can be obtained (say 100.)

It is hoped that those who desire to see this valuable work circulate in our country, will use their influence in obtaining the requisite number of subscribers.

Orders to be addressed as above, Paternoster Row, London; or Broadway, New York. Jan. 30—3t

STAMMERING CURED,

And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of STAMMERING, LISPING, &c., or for improvement in ELOCUTION, may learn the conditions of ANDREW COMSTOCK, M. D.,
No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.

Jan 9—4m$

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

CHURCH ALMANAC.

THE Tract Society have published a small New Edition, on superior paper, and handsomely bound, for sale at 31¼ and 37½ cents each, with a liberal allowance to the Trade.

Depository, 28 Ann street,
Jan. 9. THOS. C. BUTLER, Agent.

PALMER'S HISTORY.—*Price 75 cts.*

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. Wm. Palmer, M. A.; with a preface and notes, by an American editor. Just published by
SWORDS, STANFORD & CO.

Jan. 16.

POETRY.

For the Churchman.

TRIALS ARE MERCIES IN DISGUISE.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Is. 48: 10.

Mourner, have the darkening clouds of sorrow
Around thy path unwelcome shadows cast;
Making thee tremble, lest the coming morrow
Be wrapp'd in sadness like the sombre past?
Have many of thy dearest joys been blighted—
Have cherish'd hopes been early swept away—
Has this world's lamp which once thy pathway lighted
Extinguish'd been, no more to give its ray?

Oh! see the hand, that thus would surely guide thee
Through earth's illusions to a better home;
A home, where human ills cannot betide thee,
Where earthly sorrows have no power to come.
Daily blessings around thy footsteps springing,
Like cluster-roses on a single stem;
Repose of mind, and social comfort bringing—
Say, mourner, hast thou not forgotten them?

Have they not fail'd to lead thee to that Father
Who spares the rod in mercy while he may;
Have they not prov'd a snare unto thee rather,
And made thee trust what could not be thy stay?
O! wouldst thou hug the chain that earth has given,
When God would strike its fetters from thy soul;
Wouldst clasp again the links that he has riven,
And yield thy spirit to this world's control?

A veil was on thy heart that hid the glory
Of heav'nly things, as with a misty haze;
Yet robed the earth in hues of fabled story,
Chameleon hues, which vanish as we gaze.
That veil is lifted—and say, canst thou regret
The hope delusive, that had led thee on
Thy better lot to spurn—thy Father to forget—
Say, wilt thou cherish what he frowns upon?

The griefs of earth which still to thee are clinging,
Should make thee yearn a Saviour's love to share;
While to the Cross thy burthen thou art bringing,
That Saviour's smile will surely greet thee there.
The "bruised reed" beneath the tempest bending,
Will not be broken though a whirlwind come;
Support and strength thy Father's spirit lending,
Will guide thee safely to thy peaceful home.

S.

From Palmer's Ecclesiastical History.

HENRY HAMMOND was born in 1605, at Chertsey, in Surrey; and was so early blessed with the grace of piety, that, even while he was a boy at Eton, he would retire from his play-fellows into places of privacy to pray to GOD. He was remarkable for sweetness of disposition, and early proficiency in learning; so that, when only thirteen years of age, he was sent to the University of Oxford, where he became a fellow of Magdalen College, and studied thirteen hours a day. In a few years he had read most of the classic writers, fathers, councils, and schoolmen, besides the holy Scriptures. In 1629 he was elevated to the holy order of priesthood; and in 1633 he was appointed rector of Penshurst in Kent. He now devoted himself to his parochial duties, preaching diligently, offering up the daily sacrifice of prayer for his people, administering the sacraments, relieving the poor, keeping hospitality, reconciling differences among neighbors, visiting the sick, and catechising youth. He was also frequently called to preach at Paul's Cross in London; was a member of convocation, archdeacon of Chichester; and was engaged in every holy and good work of his ministry, when the rebellion broke out; and an attempt having been made in favor of the king in that neighborhood, which Hammond was supposed to have encouraged, he was obliged to escape to Oxford, where he lay concealed for some time, and wrote many excellent works in defence of true religion and the discipline of the Church, against the heresies and schisms then so prevalent. He afterwards disputed publicly against the sectarians, and was made canon of Christ Church, and chaplain to his majesty King Charles I. Hammond attended the king during his imprisonment until 1647, when all his majesty's attendants were removed from about his person. After this Hammond was himself cast into prison by the Parliamentarians, where he commenced his Commentary on the New Testament, and his famous work in Defence of Episcopacy against Blondel.

He was never married, though he had some intentions of entering into that state; but was deterred by the aspect of the times, and by recollecting the apostle's advice. (1 Cor. vii. 26.) His habits of chastity and modesty at all times were remarkable. His self-denial was so great, that he seldom eat more than once in twenty-four hours. He was perfectly indifferent as to the quality of his food. In sleep he was so temperate that he rarely slept more than four or five hours in the night. He was never idle, but always engaged in something useful. In devotion he has rarely been exceeded: besides occasional and supernumerary addresses, his certain perpetual returns of prayer exceeded David's "seven times a day;" and even the night was not without its office, the fifty-first Psalm being his designed midnight entertainment. In his prayers, his attention was not only fixed and steady, but his fervor was so great, that frequently his transport threw him prostrate upon the earth. His tears also would interrupt his words; and this not merely in his private prayers, but in the common service of the Church. So great was his spirit of forgiveness, that, having been most cruelly and maliciously treated by some persons, he had a peculiar daily prayer purposely for them. From his friends he particularly sought to learn his faults and offences, and even his failings in discretion and wisdom. His alms, even when he was reduced to the greatest distress, were very abundant. He not only sought for the neighboring poor, but assisted students at the universities, and the clergy who had been expelled from their parishes, or driven into exile, by the sectaries. Though he was very unwilling to be interrupted in his studies by any concerns of his own, he never kept any one waiting, but would immediately come to any visitor, more especially when he was informed that a poor man wished to speak to him.

After he was released from prison, he retired to Worcestershire, where he continued his labors in the cause of religion; and, when King Charles II. was restored to the throne of his ancestors, Hammond was designed to fill the vacant see of Worcester; but as he was on his way to London, he was seized with illness, and after suffering dreadful pains with all the patience, submission, and piety which might have been expected from so holy and useful a life, he departed to his eternal reward in the fifty-fifth year of his age.

THOMAS WILSON, bishop of Sodor and Man, was born in Cheshire, in 1663, and educated at the University of Dublin, where he intended to practise medicine, but was persuaded by a pious archdeacon to undertake the sacred ministry. In 1686 he was ordained deacon, and appointed to a curacy in Lancashire; and in 1689 he was raised to the priesthood, on which solemn occasion he again dedicated himself to the service of his LORD and Master, and formed the most solemn resolutions of living more than ever to the glory of that Saviour "who loved him, and gave himself for him." In conformity with these resolutions, he discharged his sacred duties with indefatigable zeal; "holiness to the Lord" was inscribed on every part of his conduct. The lustre of such a character could not long be concealed; and he was selected by the Earl of Derby to be his chaplain, and the preceptor of his son. After some time, observing with deep regret the embarrassed state of his patron's affairs, caused by habits of profusion and inattention to domestic economy, he felt it his duty to remonstrate with the earl on his conduct; and he so judiciously and wisely managed this delicate affair, that ere long he had the great satisfaction of seeing his noble friend relieved from his embarrassments, and a train of distressed tradesmen and dependents effectually relieved.

The bishopric of Sodor and Man had been vacant from the year 1693, and Lord Derby, to whom the appointment belonged as lord of the Isle of Man, offered it to his chaplain. He thankfully acknowledged the honor intended him, but declared himself unworthy of so high an office, and incapable of so arduous an undertaking; and it was only after the see had been vacant for four years, and the metropolitan had complained to the king on the subject, that Wilson was at last "forced into the see." He was consecrated in 1697. Bishop Wilson now devoted himself more zealously to the duties of the episcopate. He felt that he had been called by Divine appointment to this arduous station, and was persuaded that every necessary help would be afforded him. He was frequent in prayer, and thence derived the skill and grace which appeared in his ministry. His life, indeed, was a life of prayer. By his frequent intercourse with heaven, he became heavenly in his temper, his views, and his whole conversation.

The temporal and spiritual state of his diocese called for most vigorous exertions. He was obliged to rebuild the Episcopal mansion, which had fallen into decay, and to effect many other expensive repairs. He lamented that this forced him in some degree to intermit his charity to the poor. His attention was directed to whatever could in any degree promote the spiritual and temporal welfare of the country. He was seen in every quarter of his diocese, counselling, guiding, and directing. His charity was always most abundant. When he possessed, early in life, only 30*l.* per annum, he devoted one tenth of this income to the poor.

As his income gradually increased, a greater share was distributed in alms. He always laid aside the proportion destined for the poor in a certain place. In this treasury, which he named "the poor's drawer," was deposited at first a tenth, then a fifth, afterwards a third, and at last half his income. Every deposite there was converted into an act both of charity and devotion; prayers and alms were incessantly united. At his house every kind of distress found relief. Whether the hungry or the naked applied, their claims were certain to be duly considered and liberally answered. In his barn was always a provision of corn and meal for the indigent; and the good bishop gave orders to his steward when corn was measured to the poor never to stroke it, as was usual, but to give heaped measure. His demesne contained several manufactories of different sorts, where artisans were engaged in preparing garments for the poor. The bishop attended even to the smallest circumstances which could benefit his people. He would purchase quantities of spectacles, and distribute them amongst the aged poor, that they might be enabled to read their Bibles.

Bishop Wilson was unwearied in his endeavors to improve the parochial schools. He was a constant and earnest preacher, and during the fifty-eight years of his episcopate he never failed every Sunday to preach or celebrate the holy rites of the Church, except when prevented by illness. Nothing could exceed his care and diligence in obtaining an effective and pious clergy. From the moment that any student declared his intention of entering the sacred ministry, the bishop formed a close connection with him, watched over his conduct, and guided his studies and pursuits. After his entrance on the sacred ministry, the bishop made him reside with him for a whole year, that he might exercise a more minute inspection, and administer daily instruction and advice. He held many synods of the clergy, in which several wise constitutions and canons of discipline were made and enforced. He frequently addressed his clergy in pastoral letters full of piety and wisdom; and so great was the veneration in which they held him, that half a century after his decease, aged clergy have been heard to recount the virtues of bishop Wilson with tears of affection trembling in their eyes. Bishop Wilson acquired a knowledge of the Manks language, into which he translated several pious books, and procured the Gospels and Acts of the Apostles to be translated into that language.

Bishop Wilson was a man of prayer. He not only prayed every morning at six o'clock with his family, and also in the evening, but he retired three times every day to his private devotions. Even in the night he might be heard engaged in prayer. Sometimes the words of the Psalmist were indistinctly heard by his attendants. "I will arise at midnight, and give thanks unto thee. Praise the Lord, O, my soul; and all that is within me, praise his holy name." Sometimes parts of the *Te Deum* were recognized. Such were the nightly orisons of this holy man. Words of instruction and consolation were continually flowing from his lips; so that it was scarcely possible to enjoy his society even for a short time without growing wiser and better. His actions, however, spoke more forcibly than language; the beauty of holiness shone forth in all his conversation, irradiated his countenance, and gave a peculiar charm to every thing he said or did.

In 1722, the bishop, in the discharge of his duty as the guardian of the sacraments, forbade the governor's wife to approach the holy table, as a punishment for a very scandalous calumny which she had disseminated. A clergyman having disobeyed this injunction of the bishop, he was suspended; and the result was, that the bishop was illegally seized and imprisoned, with his two vicars-general. During this affliction, the bishop was occupied in prayer and meditation, and in plans for the advancement of his Master's kingdom. The poor were loud in their lamentations; and being indignant at the injustice practised towards their beloved pastor, they were about to level the governor's house to the ground, when they were restrained by the voice of their bishop, who spoke to them from his prison, and exhorted them to peace and submission. At length he was released, on appeal to the king. The day of his release was one of universal rejoicing. The multitudes extended for three miles in length, scattering flowers beneath his feet, to the sound of music and loud rejoicings. Bishop Wilson's strictness in observing ecclesiastical discipline may be collected from the circumstances already alluded to.

At length he was to be called away to his reward in heaven. He beheld the approach of death with peace and calmness, but with the deepest humility. Shortly before his death, a crowd of poor people were assembled in the hall to receive his blessing and alms, when he was overheard saying, "GOD be merciful to me, a sinner!" He fell into delirium some weeks before his decease, but his dreams were filled with visions of angels. He died in 1755, in the ninety-third year of his age.

It would be easy to add many other instances of Christian piety from the records of the Church in the period now before us. The learning and sanctity of Usher, of Bedel, Andrews, Beveridge, Bull, would have done honor to the best days of Christianity. In recent times, the spirit of missionary zeal has again revived, and the venerable Societies for the Propagation of the Gospel, and for Promoting Christian Knowledge, have enlarged the spheres of their operations. The foundation of these societies is chiefly to be attributed to the pious zeal of Dr. Thomas Bray, who, at the end of the seventeenth century, was appointed by the bishop of London as his commissary in Maryland, America; and who, on his return, established the Society for the Propagation of the Gospel in Foreign Parts. This excellent Society has for a long series of years devoted itself to the maintenance of Christian missions in North America, and other possessions of the British crown. The Society for Promoting Christian Knowledge had been established in 1698; and from that period to the present time it has labored for the benefit of the Church, in circulating the Scriptures and religious books, in contributing to the assistance of distressed churches, and maintaining missions to the heathen, especially in India. Nor would it be just, in this place, to omit all mention of the Church Missionary Society, which has been formed within the present century, and which has contributed much to the spread of the Christian faith amongst the heathen, especially in the islands of the Southern Ocean.

THE LORD'S SUPPER.

The Design of the Lord's Supper.

From the account already given of the institution of this sacrament, we perceive its main design. It is one of the signs and seals of the covenant of mercy—a perpetual communion between JESUS CHRIST and his followers, and a bond of union to his visible Church on earth—and a solemn ordinance, by which his atoning sacrifice is commemorated.

It is a representation, to the outward senses, of the great and fundamental truth, that the only Son of GOD became man, and died for our sins. It teaches by significant signs and emblems, those doctrines which the preaching of the Gospel brings before us expressly in words; and it is to keep us in lively remembrance of the solemn truth of the second and final coming of CHRIST:—"*For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.*"

Obligation to receive the Lord's Supper.

When we consider the nature of this sacrament—the manner of its institution—and its main design—can we doubt our obligation to receive it? And yet we observe, that only a small proportion of the congregations which generally assemble for public worship, are in the habit of remaining to partake of this sacrament. Even in the more religious congregations, and where the ministry is the most efficient, probably not more than one fourth of the worshipping assembly receive the Holy Communion; and in very many cases, the proportion is still less.

It is evident, both from sacred and profane history, that it was far different in the early ages of the Church. Then, the Lord's Supper was celebrated on every occasion of public worship; and no one who was a believer in CHRIST, ever refused to partake of this sacrament. Such ought to be the practice at this day; and it is one of the principal objects of this book, to show the reasons for this duty, and to urge it upon the consideration of every one who would seek salvation through the blood of CHRIST.

With those who love the LORD JESUS in sincerity, it ought to be a sufficient reason for becoming habitual and regular partakers of the LORD's Supper, that he expressly commanded it. *This do in remembrance of me.* The precept is plain and positive. It is so explicit, that it cannot be misunderstood. The observance rests on the ground of positive institution; and is a direct acknowledgment of the authority of CHRIST; while neglect of the ordinance, is an open disregard of his precept.—There is no uncertainty in the direction; nor is it conveyed in dark or obscure terms. *This do*, is the simple command; and compliance is perfectly easy. No burdensome or costly sacrifices are required; no long and tedious rites and ceremonies are prescribed. It is made accessible, by its very simplicity, to all the followers of CHRIST, in every age, and in every country. The command being positive, therefore, and the sacrament placed within the reach of all, love to our Saviour should constrain us to obedience. *If ye love me, keep my commandments*—applies to every direction of CHRIST; but with peculiar force to one, given at the point of death, and directly concerning his own honor. The command being positive, the matter comes, where the ordinance is neglected, to this fearful issue—either CHRIST is not your LORD, or you are not his disciples; for a LORD without authority, a disciple without obedience, would be a manifest absurdity and inconsistency!

But in the peculiarly touching and affecting motive which is assigned for this obedience, we find an additional reason for compliance. It is to be done, *in remembrance of Christ.* In fulfilling the plain precept, you also give a prescribed testimony of affectionate recollection of the Saviour's death. A grateful heart longs for occasions of manifesting its attachment, and gladly avails itself of any opportunity of showing love to a gracious benefactor. To whom are you so much indebted, as you are to CHRIST? In what instance can you possibly have equally strong reasons for showing gratitude and affection?

And besides the positive command of CHRIST, and the reason furnished in this last motive, the universal practice of the primitive Christians also urges us to the performance of this duty. It is a fact asserted by the most authentic writers on the ancient usages of the Church, that in the earliest ages of Christianity, the communion was regularly received by the worshipping assemblies on every LORD's day, and in some cases much more frequently. It should be recollected, that some of the early followers of CHRIST had witnessed the crucifixion; and it is to be presumed that all felt that ardent attachment to the LORD, which so generally prevailed in primitive times. If, therefore, they felt the necessity or expediency of thus frequently refreshing their memory, and reanimating their love, in the holy Eucharist, how much more should we feel this necessity, at this distance of time, and when the love of so many has waxed cold? This being an institution of JESUS CHRIST, appointed as one of the standing sacraments of his Church—the unchanging nature and design of which he fully explained to his disciples at its first establishment—it cannot be viewed, like many of the ordinances of the Jewish dispensation, as a mere temporary institution. On the contrary, while it is evidently and eminently fitted for the promotion of our spiritual improvement, it stands on the basis of a divine appointment, which leaves us no reason to suppose, that it was ever intended to be set aside or abrogated, but was clearly designed for perpetual observance.

And this is further proved, by the statement of St. Paul to the Corinthians, as given in a preceding lesson. *As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.* While the expression implies, that the Corinthians were in the frequent practice of partaking of the LORD's Supper, it shows that it is the duty of the Church to celebrate it, till our LORD shall come to judge the world.

As to the frequency of receiving the LORD's Supper, we must necessarily be governed in some measure by the practice of the Church in which we worship. If this sacrament is not now administered as frequently as in the primitive ages, instead of furnishing an excuse for neglect or indifference, it should prove an incentive to the improvement of every opportunity afforded for partaking of its benefits. If our heart be right with GOD—if we are truly devoted to our Redeemer—if we hold him in affectionate remembrance—if our love be sincere—we shall rejoice at the return of every sacramental season. Should the primitive practice be revived, it would undoubtedly be our duty to communicate on every LORD's day, and on the festivals which occur on other days of the week. We need not fear that frequent reception would abate our reverence of the ordinance or of its founder. The daily practice of prayer and reading the Scriptures, does not diminish, but rather increases, our devotion to GOD, and our love of his word.

The guilt of neglecting the Lord's Supper.

If we be imperatively required to love and honor GOD our Saviour; and if it has been made to appear in the preceding lesson, that it is the positive duty of every one who loves the LORD JESUS in sincerity, to become a regular, constant, and frequent partaker of the LORD's Supper; it follows, as a necessary consequence, that those who disregard and neglect this obligation, are offenders against both the letter and spirit of the Gospel.

A neglect of this ordinance is, in the first place, a wilful disregard of the plain command of CHRIST. It is wilful, because no reasonable excuse can be given for the negligence. The language of the Gospel and of the Church is, *Come, for all things are now ready.* The ministers of the Church are constantly repeating this gracious invitation; but too often do they find it regarded as little as the invitation to the marriage supper in the Gospel. In that case, those who were invited, *with one consent began to make excuse.* And we well recollect the consequence which resulted to them: *None of those men which were bidden shall taste of my supper.* And have we not reason to fear, that a neglect of the LORD's Supper will be visited with the same retribution?

This neglect is also a virtual separation from the friends of CHRIST, and taking part with his enemies. It is his own declaration—*He that is not with me, is against me.* And hence, whosoever refuses to hold communion with the LORD and his disciples, places himself in the ranks of the ungodly.

Again, by neglecting this sacrament, do we not undervalue and virtually renounce some of the most important benefits of our Baptism? By Baptism, we are admitted into the Church of CHRIST. In the LORD's Supper, we hold that communion with the head and members of the Church, which is the covenanted privilege of every baptized person. If, then, we neglect to prepare ourselves for the due participation of this sacrament, or if we turn away from any other cause, it may be implied, that we do not consider the privilege secured to us by our Baptism, as worth maintaining, and that we tacitly set at nought its obligations.

And further, by persisting in this negligence, we *tread under foot the Son of God, and count the blood of the covenant an unholy thing.* The LORD's Supper is the memorial of the sacrifice of the cross. And yet, for this memorial, we manifest no regard or reverence. We virtually say, we will not remember our Redeemer's love; we will not confess our dying LORD; we will not honor his name; we will not declare our hope in his cross; we wish to have no concern in his atonement and salvation. What greater offence can be conceived? Who would willingly bear the implications attached to this neglect? The reflection that JESUS has died for us, and yet that we will not obey one of his last, one of his most easy, one of his most delightful precepts, is enough to fill the conscience with compunction and the heart with grief. Let no one rest contented under so severe a rebuke. Let the reflection awaken the anxiety of every baptized person, who yet refuses to hold communion with his ascended LORD, and with his followers and disciples, in the Church on earth.

The young may be especially addressed on this subject. It appears from Luke ii. 41, 42, that the Jews took their children at twelve years of age, to attend the great religious festivals, and to partake of the passover. The example teaches the importance of a faithful improvement of the means of grace, at an early age. The young may thus be brought to that renewal of heart and life, which alone can qualify them for a worthy participation of the LORD's Supper. When religious duty is neglected in youth, as life passes silently forward, habits of omission and negligence become formed: and these habits gain strength with advancing years, until they are often too firmly fixed to be easily cast off. Let the young be assured, then, that they can gain nothing by delay; that they will never find a time so suitable as the present, for turning their attention to their religious duties, and for seeking the renovating influences of the Holy Spirit. And when they find their hearts changed—their affections drawn to the testimonies of GOD—let them consider it as the grand crisis, which may decide their destiny for eternity. Let them come to the table of the LORD, and thus take a decisive step in forming a holy, useful, and happy life.—*Rev. Dr. Croswell.*

SIX REASONS WHY TIME SHOULD BE REDEEMED.

1. Because it is the most precious thing in the world: and this God seems to have pointed out to us by the very manner of his giving it; for of many of his gifts we can keep some store by us, but of time it is not so. There is but a moment in the world at once, which is taken away when another is given; and doubtless time is thus dealt out to us by heaven like some invaluable cordial, in single drops, to the end that not one of them should be lost. 2. Because, when once gone, time never returns; for where is yesterday? It is "with the years beyond the flood," and we can as soon bring back one as the other. 3. Because it is to be accounted for. Time being one of the most precious gifts of God, will, of a surety, be accounted for at the last day with a strictness proportionable to its value. 4. Because it is so short and uncertain. No man knows precisely when his accounts will be called for; but this he does know most infallibly, that it cannot be very long, and it may be very soon. 5. Because of the work we have to do, and the difficulty of doing it. Is it not madness for any man to waste his hours in idleness, and say that he has nothing to do, when perhaps the work of his salvation, that greatest of all works, is not yet so much as entered upon, or even thought of? The heart lies fallow, overrun with evil affections; the ground not yet broken up, much less the seed sown; and the time of harvest approaching! 6. Because we have already lost so large a portion of the time allowed us to do it in. For when we seriously consider how many of our first years passed in childhood; how many were played away in the folly of youth; how long it was before we sat down to reflect upon the works which CHRIST had done for us, and those which he had enjoined us to do, through his grace, for ourselves; and how high we might, by this time, have stood in the scale of virtue, had we well employed the numberless hours which we certainly might have well employed, we shall think it but reasonable that we endeavor by double diligence to repair former neglects—reasonable did I say? We shall embrace every opportunity with joy, and on our bended knees adore that mercy, so much beyond all we could hope for, which still vouchsafes us time and opportunity of being reconciled to GOD, and bring forth fruits meet for repentance.—*Bishop Horne.*

JUBILEE COLLEGE.

THE preparatory department of this institution will be opened for the reception of students on the first day of January, 1841.

The following extracts from the address made by Bishop Chase at the laying of the corner stone of the chapel and school house, will be explanatory of the character of the institution, and of the course of studies which will be mainly insisted upon:

"Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is a great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner stone is now to be laid, is theological—its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets—ministers of the Gospel are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians—Father, Son and Holy Ghost—the Eloim—the Jehovah."

In furtherance of these views of the founder, constant and unremitted efforts will be used, not merely to develop the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of the studies in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy and belles-lettres.

All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

TERMS.

The Academical year will be divided into two sessions of twenty weeks each. Forty dollars per session will be charged for board and tuition.

Bed, bedding and towels, in all cases must be furnished by the student.

Washing and lights furnished by the institution and charged at reasonable prices.

All books and stationery furnished by the institution; to meet which expense, as well as the contingencies of washing and lights, the sum of $10 will be required in advance.

No student will be received until the current expenses of the session are advanced, viz. $50.

By order of
PHILANDER CHASE, Bishop of Illinois.
Peoria Co., Dec. 7, 1840.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

AGATHOS, AND OTHER SUNDAY STORIES; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A WEEK IN THE NEW YEAR, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

THE HOLY CHILD OF NAZARETH.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

SKETCHES AND STORIES FOR YOUNG CHILDREN 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent,
Dec.26—tf Union Depository, 28 Ann St.

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union
March 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., Principal.
MRS. EMELINE P. TEN BROECK, Preceptress.

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

INSTRUCTION.

WANTED, a situation either as Private Instructor, or in connection with some Seminary in this city, where either his whole time or a fraction of it would be required. The applicant brings the testimonies of successful experience,—is a graduate of Union College, expects to devote years to this employment. Refers to Rev. F. L. Hawks, D. D., Rev. J. W. Brown, Flushing, L. I., and Dr. John Francis, New York.

Address S. S. N. through the city Post Office.
New York, Dec. 12, 1840—tf

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

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